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MEMOIR OF REV. CHARLES NISBET, D. D.

FIRST PRESIDENT OF DICKINSON COLLEGE, PA.

SOME account of Dr. Nisbet, the first President of Dickinson College, may be found in the history of that college, by Prof. Caldwell, in the 9th volume of the American Quarterly Register, p. 119, seq. We now present a more extended Memoir. For the materials from which we have compiled it, we are indebted to the interesting volume, prepared by the Rev. Samuel Miller, D. D., of Princeton, N. J., and published in New York, in 1840, by Robert Carter.

CHARLES NISBET was born in Haddington, Scotland, Jan. 21, 1736. He was the third son of William and Alison Nisbet. His brother, Rev. Andrew Nisbet, pastor of Gervald in the presbytery of Haddington, died, unmarried, several years before the decease of Charles. Another brother, William, a merchant, died about the time that Charles came to this country. Charles remained with his father till the 16th year of his age, diligently employed in studying the Latin and Greek languages, and the various studies which were required for admission to the university. In 1752, he entered the University of Edinburgh. From the funds which he received as a private teacher, he was enabled to meet all his college expenses. At this early age, he furnished that evidence of accurate scholarship, dignity of demeanor, and capacity for instructing others, which gained at once the confidence of his friends. He was graduated in 1754. He then entered the Divinity Hall in Edinburgh, as student in theology. In this new situation, he supported himself by editing a popular periodical. During this period, he gave earnest attention to the subject of personal religion. On the 10th of March, 1756, he recorded an act of solemn dedication to God, drawn up in a spirit of enlightened and ardent devotion. On the 18th of April, 1756, he drew up another paper of similar import. He remained in the Divinity Hall six years. He was licensed to preach the gospel, Sept. 24, 1760, by the Presbytery of Edinburgh. He was in the 24th year of his age.

In the course of his education, young Nisbet became acquainted with Dr. Witherspoon, who was about fourteen years older than himself. Under his direction, some of his studies, particularly that of the French language, had been conducted. The first sermon, which Mr. Nisbet preached, was in Dr. Witherspoon's pulpit in Paisley. They continued to be affectionate

friends till Dr. Witherspoon's death in 1794. Mr. Nisbet's first engagement, as a stated preacher, was to supply a church in Glasgow. Here he remained about two years. The congregation had stipulated, besides paying the salary mentioned in their call, to furnish him with a house. This stipulation, however, they failed to fulfil. Though Mr. Nisbet was highly acceptable, yet as he had no family, they postponed a compliance with their engagement. Receiving a call to another church, he thought it his duty to accept it. On taking leave of the congregation, he preached from the words, "and Paul dwelt two whole years in his own hired house, and received all that came in unto him."

The call referred to was from the parish of Montrose, a large and flourishing town on the east coast of Scotland, a royal borough, and a place of considerable importance both for its maritime trade, and its valuable manufactures. The church was large and intelligent. Having been for some time in want of an assistant to their aged and infirm pastor, they applied to the Rev. Dr. Gillies of Glasgow, to recommend to them a suitable candidate. The Doctor immediately named Mr. Nisbet, as the most promising preacher he could think of. Mr. Nisbet accepted the invitation, and soon entered on his new charge. He was regularly ordained on the 17th of May, 1764, by the Presbytery of Brechin. The church was uncommonly large. The tradition is, that in the administration of the Lord's Supper, which, in the church of Scotland is dispensed at tables, and not in pews, there were usually fourteen or fifteen tables. Such a charge, with the duties of visiting, catechising, &c., must have been a formidable undertaking to a young man. The senior minister was aged and infirm, and was seldom able to appear in public. He lived, however, nearly ten years after Mr. Nisbet was brought into connection with him. He died in 1773, leaving his young assistant in sole charge of the congregation.

About two years after Mr. Nisbet settled at Montrose, he was united in marriage with Miss Anne Tweedie, daughter of Thomas Tweedie, Esq., of Quarter, about thirty miles south of Edinburgh. They lived together about thirty-eight years in great harmony and comfort. On occasion of their marriage, and that of another distinguished individual at Montrose, Dr. Beattie, the celebrated philosopher and poet of Aberdeen, composed and transmitted a beautiful poem, which he styled *Epithalamium Montrosianum*.

It is well known, that Dr. Witherspoon declined the first invitation which he received to the presidency of the college of New Jersey. He, thereupon, recommended Mr. Nisbet "as the fittest man of all his acquaintance" to be at the head of a college. In a short time, however, Dr. Witherspoon, having reconsidered the subject, determined to accept the call. Mr. Nisbet was now regarded as among the most learned ministers in Scotland. He was proverbially called the "Walking Library." His thirst for knowledge was insatiable. His habits of study were singularly diligent. The libraries within his reach were large and valuable. His access to the society of literary men, both in and out of the church, was such as seldom falls to the lot of one so young. The secret of the last mentioned circumstance was his almost unrivalled wit and humor. He was qualified to instruct and entertain any circle, literary or religious, of the most elevated class. He was intimately acquainted with several of the nobility of Scotland, with some of whom he carried on a protracted correspondence.

When Mr. Nisbet entered on the ministry in the church of Scotland,

that church was divided, and had been long divided, into two great parties, the orthodox and the moderate. The former were distinguished for their attachment to evangelical truth, and faithful preaching, and by their opposition to patronage. The moderate party, of whom Dr. Robertson, the historian, was a long time leader, were more lax in their doctrinal views, less evangelical in their preaching, friends to patronage, and more accommodating to politicians. Mr. Nisbet associated himself, from the first, decidedly with the orthodox party, along with his early and faithful friend, Dr. Witherspoon. His piety, his learning, his wit, his powerful appeals, sometimes prevailed over all the talents and the tactics of his opposers. His skill as a debater was remarkable. Two good specimens of his speeches, Dr. Miller has preserved in the memoir. His memory was such as to furnish him with apt quotations from every department of literature, with the peculiar pertinence and point of which, he sometimes demolished his opponent, and often electrified the body which he addressed. It appeared as if no argument, no quotation, no *bon mot*, could ever take him by surprise.

Not many years after Mr. Nisbet's settlement at Montrose, the troubles between Great Britain and her American colonies began. Mr. Nisbet was with the colonies in principle and feeling, though he did not allow himself to violate the duty of a loyal subject. His friend, Dr. Witherspoon, had in 1768, removed to America, and was known there as the firm and active friend of his adopted country. As Mr. Nisbet's friendship for the rebellious colonies was no secret, it attracted the notice of the partisans of government, and drew down upon him their frowns. On occasion of a national fast, he took for his text the passage in Daniel, which closes with the words, "*Mene, mene, tekel, upharsin.*" On another public fast day, the town council of Montrose, who occupied a pew in a conspicuous situation, perceiving from the commencement of the discourse, that its character was by no means likely to suit their taste, rose in a body, and left the church. Mr. Nisbet, stretching forth his hand towards the seat which they had just occupied, said with emphasis, "the wicked flee when no man pursueth." Though such things drew on him no little odium, yet his eminent talents, piety and faithfulness enabled him to retain his station without difficulty. In his friendship for the oppressed colonies, he was warmly seconded by other eminent men, among whom was the Rev. Dr. John Erskine, of Edinburgh. In 1782, he prepared a series of letters to the members of the established church of Scotland, in which his views of the unhappy policy pursued by the church, are given with great strength and eloquence. In the same year, he cordially coöperated with a special effort which was made to obtain from the Parliament a repeal of the Patronage Act.

Though Mr. Nisbet was regarded with much jealousy, on account of the prominent part which he took in favor of ecclesiastical and civil liberty, yet he had warm friends among the nobility and gentry as well as the clergy. Some specimens of the letters of the Countess of Leven to him, are given by Dr. Miller, which are highly honorable to her piety and good sense. Some amusing specimens of his correspondence with the Earl of Buchan are also inserted.

In 1783, the college of New Jersey conferred on him the degree of Doctor in Divinity. He was then in the 48th year of his age. His reputation had been, for several years, honorably known on this side the Atlantic.

Soon after the return of peace, measures were taken to establish a new

college in the town of Carlisle, Cumberland County, Pennsylvania, one hundred and twenty miles west of Philadelphia. Among the gentlemen most zealous in their efforts for this purpose were John Dickinson, Governor of the State, Dr. Benjamin Rush, William Bingham, Henry Hill, and others. The institution took the name of Dickinson College, in honor of the distinguished statesman and political writer, who nominally took the lead in its establishment, and who was its most liberal benefactor. On the 8th of April, 1784, the trustees made choice of Dr. Nisbet, as president of the college, not only with unanimity, but with great warmth and cordiality. Measures were immediately taken to induce him to accept of the appointment. Besides the official communication, Gov. Dickinson and Dr. Rush, each addressed to him several private letters, in which, with great zeal, the reasons in favor of an affirmative answer were spread before him. Dr. Rush had acquired his medical education at Edinburgh, had had some agency in prevailing on Dr. Witherspoon, to accept of his appointment at Princeton, and had become acquainted, it is believed, with Dr. Nisbet.

"The fact is," says Dr. Miller, "the establishment of Dickinson College was not called for, either by the resources of the country, or its literary wants. The University of Pennsylvania, at Philadelphia, and the College of New Jersey, furnished all the means of instruction which were really demanded, and indeed more than could receive adequate patronage in the impoverished state of the country." "But some movements in the legislature of Pennsylvania," continues Dr. Miller, "in 1779, in founding and endowing the University, had exceedingly disoblged a number of gentlemen in Philadelphia, and none more than Dr. Rush." He had little cordiality of feeling with the Rev. Dr. Ewing, the provost of the University, or with the Rev. Dr. Witherspoon, president of the College at Princeton. From these disturbed feelings, there is little doubt, arose, at least in part, the plan of founding a new College at Carlisle. Even the clergy and other literary men in the immediate vicinity of Carlisle, did not at first see the wisdom or the practicability of establishing the new institution. But in process of time objections were obviated; a charter was obtained; and the College was set in motion.

Every thing appeared to be now depending upon the wise selection of a president. Chiefly through the influence of Dr. Rush, the corporation make choice of Dr. Nisbet. He was one of the most eminent clergymen of the established church, a gentleman of fine talents and learning, and known to be a warm friend to the American colonies. Situated as he was, however, with an ample pecuniary support, in the midst of affectionate parishioners and friends, and honored by persons of distinguished piety and intelligence, he would necessarily find many obstacles in the way of the new undertaking. Some of his most cherished friends remonstrated against it. Some persons, also, in this country, opposed the measure. They feared to excite expectations which could not be fulfilled, strongly doubting the propriety of inducing so distinguished a man to come from Great Britain, to a situation necessarily uncomfortable, at least compared with that which he was invited to leave. A few individuals feared that the erection of a new College at Carlisle, might interfere with the prosperity of institutions already existing. Some of them took measures to inform Dr. Nisbet of their apprehensions. But, after much hesitation and conflict, he accepted of the invitation.

Dr. Nisbet sailed from Greenock, with his family, April 23, 1785, and landed in Philadelphia, on the 9th of June. He was now in the 50th year

of his age. He had lost by death four children in Scotland. The family, which he brought with him, consisted of Mrs. Nisbet, two sons, and two daughters. Thomas, the elder of the sons, was a graduate of the University of Edinburgh, and a man of uncommonly fine talents.

Dr. Nisbet reached Carlisle on the 4th of July, and was cordially welcomed by the citizens. The next day, he entered on the arduous duties of his office. The introductory discourse, which he delivered, was on the importance of the union of piety and learning. It was an able performance, and was published.

Scarcely, however, had he commenced his labors, before he and several members of his family, were attacked with severe and protracted illness. They underwent what has been called *a seasoning to the climate*, of the most trying kind. Most of them were seized with an obstinate fever, which brought them very low. The Doctor was confined to his house, in a great measure, for several months. He was so completely discouraged, that he sent in his resignation on the 18th of October following, and determined to return to Scotland. The trustees yielded to his request with great reluctance. Before spring, however, the Doctor and his family had so far recovered their health and spirits, that they concluded to remain in the country. On the 10th of May, he was unanimously reelected to his office. Happily, in the good providence of God, the climate of Carlisle, never afterwards subjected him to a similar trial. As soon as his health was established, he entered on the preparation and delivery of four co-ordinate courses of lectures, on Logic, Mental Philosophy, Moral Philosophy and Belles Lettres, including interesting views, historical and literary, of the principal Latin and Greek writers. They were all carried on at the same time, and with the greatest apparent ease; the lecture of each successive day being, for the most part written, so far as it was committed to writing at all, on the preceding evening. But it was not necessary for *him* to write more than the leading outlines of a lecture on almost any subject. Besides the four courses already mentioned, he delivered a fifth on Systematic Theology, which his biographer supposes to have been the first on that subject ever prepared and delivered in this country.

A number of pious students, who graduated in 1788, requested Dr. Nisbet, to give them instruction in theological studies. With this request he complied. His first lecture was delivered Oct. 31, 1788, and the last, January 5, 1791, thus extending to a little more than two years and two months. The whole number of lectures comprised in the course, was four hundred and eighteen. One was delivered each day, for five days in the week, and was read so slowly that each student took down a complete copy. He drew freely from such writers as Turretin, Witsius, Rivet and Le Blanc. After this course was completed, he delivered twenty-two lectures on the pastoral office. In addition to these labors, he regularly preached in the Presbyterian church in Carlisle, alternately with the Rev. Dr. Davidson, Vice-President of the College, and pastor of the church. In this part of his duties, as well as in others, he was highly acceptable and popular. The first commencement in the College was held September 26, 1787, when nine students received the degree of B. A.

Still Dr. Nisbet was not a little disappointed. The first five or six years after he arrived in this country, formed one of the most unfortunate periods in which a stranger could have transferred his residence from Great Britain to the United States. Public and private credit had sunk to a low ebb. Government was powerless. Commerce was almost at a stand. The College, necessarily, partook of the national embarrassment.

From the first but slenderly endowed, it was beset with difficulties. Money was too scarce to allow many parents who desired it, to give their children a liberal education. The State legislature was not then sufficiently alive to the interests of literature to make any considerable grants to seminaries of learning. And to crown all, the trustees of the College were a body so large, and consisted of gentlemen so little homogeneous in their principles and character, that united and energetic action for any length of time together could not be expected. The social and literary state of the country, too, was such as was ill adapted to answer the expectations of one, who in Scotland, had been the idol of a large circle of friends; who, whenever he went to Edinburgh, is said to have had at least one hundred intelligent and literary acquaintances, gentlemen of wealth and leisure, some of them among the first noblemen of the country, who rejoiced to see him, and in whose society and conversation, he enjoyed the purest satisfaction. It is unnecessary to say that the situation of things in our country, particularly in the interior of Pennsylvania, was then altogether different. This striking contrast could not but deeply affect a gentleman of Dr. Nisbet's fine sensibilities. In addition to these unfavorable considerations, his salary, which was by no means large, was but imperfectly paid. It is easy to see from the language of several of his correspondents in Britain, that his situation was far from being one of unmixed comfort; and that as late as 1794 or 1795, the idea of his return to Scotland, though laid aside by himself, was not wholly abandoned by his transatlantic friends. In 1787, he wrote as follows: "With regard to my own situation, it is tolerable, though not according to expectation, and must improve only by the improvement of the public. I have more trouble with the old than with the young. Our trustees are generally men of small acquaintance with letters, even those that have been bred to learned professions, and can scarcely be made to understand their duty. The importation of books has almost ceased since the war, except novels, plays and such trifles. There is little curiosity, and consequently, little knowledge. The youth readily receive the superficial and introductory parts of knowledge; but are little fit for abstract studies, and sit down contented with low attainments. My department in the College is Moral Philosophy; but, for the want of an adequate number of teachers, I am obliged to give a course on Logic and Metaphysics. We have but four effective teachers, though we need two more at least. Donations have raised our library to 2,800 volumes. It contains many good books; though our wants in that department are still numerous. Our numbers are short of a Scotch seminary, but nearly equal to those of this country."

In 1790, Dr. Nisbet's eldest daughter, Mary, was married to William Turnbull, Esq., a native of Scotland, who had been for a number of years a respectable merchant of Philadelphia, but who was, at that time, a resident of Pittsburgh. This proved to be a happy connection, and contributed, with other circumstances, to bind Dr. Nisbet to the United States, and to render him less and less disposed to withdraw from the important station to which he had been called.

In 1792, he paid a visit to Governor Dickinson, who then resided at Wilmington, Delaware, in that dignified enjoyment, which became an affluent, enlightened, retired statesman. This visit was a highly gratifying one on both sides. Governor Dickinson seems to have retained, what some of the other original trustees did not, a deep sense of the obligation, resulting from their written pledges, in calling Dr. Nisbet from Scotland, to consult, and endeavor to secure, his personal comfort. He, therefore, ever treated him with the most pointed attention and respect. A gentle-

man, who was present at the interview, says, that the conversation, in the evening, turned on the following subject, "The probable effect of a zealous and ardent prosecution of the study of the physical sciences on the religious character; or, the tendency of a long-continued and earnest investigation of the wonders of nature to produce a forgetfulness of the Creator and Governor of the world." In this conversation, Dr. Nisbet, as was expected and desired, took the lead. At the close, Gov. Dickinson said to him, "Doctor, what you have said would form an invaluable octavo volume. I would give a large sum to have it in that form." He urged his guest to pay him an annual visit. On Dr. Nisbet's return home, he received notice, that Gov. Dickinson had deposited 500 dollars in one of the Philadelphia banks, subject to his order, for defraying the expense of the future visits which he had solicited. Accordingly, for several years, Dr. Nisbet paid an annual visit to the venerable statesman.

In 1793, the rebellion broke out in Pennsylvania, occasioned by the tax laid by the government of the United States, on the distilling of ardent spirits. A military force was called out, of which Washington took command. The popular excitement in Carlisle was very great. Drs. Nisbet and Davidson concurred in the opinion, that it was proper to say something from the pulpit adapted to allay the excitement. Accordingly, Dr. Davidson, preached in the morning, a mild discourse, which, though not very acceptable to the populace, gave but little offence. In the afternoon, Dr. Nisbet preached from the text, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." He endeavored to show, that all men were not equally fitted to be philosophers, legislators and statesmen, but that some were intended for working with their own hands. This sermon gave great offence to a part of the congregation, insomuch that his house and life were endangered. The whiskey insurgents were actually proceeding towards his dwelling, but were stopped by a friend, who informed them that the Doctor's youngest daughter was lying very ill, and that to assault his house, under such circumstances, would be brutal rather than patriotic.

In 1795, Dr. Nisbet's youngest daughter, Alison, was married to Dr. Samuel M'Coskry, an eminent physician residing in Carlisle.

Dr. Nisbet took the deepest interest in the progress of the French Revolution, which so terribly distinguished the closing years of the last century. At the beginning of the movement, he predicted no good either to France or Europe. He denounced in the most energetic manner, the principles which were then at work. As the horrors of the tragedy were unfolded, his feelings were wrought up to the highest pitch. The thoughts, with which his mind was crowded, appeared in the letters which he then wrote, in his sermons, in his conversation, and in his lectures to the students. Indeed Burke himself was not a more uncompromising opponent to the French experiment.

For a number of years before his decease, Dr. Nisbet was not only diligent, but unceasing, in his attendance upon the duties of his office. From the time of his recovery from the severe illness which reduced him so low soon after his arrival in this country, until the beginning of that disease which terminated his life, such were his fidelity and zeal, that he had scarcely ever been prevented, for a single day, from attending on the public duties of his station. Literary labor, and especially that which consisted in imparting the elements of knowledge to young men, was the delight of his heart.

In the early years of the present century, his letters bear the marks of great depression of spirits, and the gradual ceasing of those fond expecta-

tions which he had once entertained in regard to the cause of literature in the United States. Instead of enlarging and improving the system of public instruction, the trustees of the College, several years before Dr. Nisbet's death, directed the course of study to be shortened, and required as much to be done in one year as had formerly occupied two years. Against this measure he strongly remonstrated, as a kind of literary quackery; as adapted to impose upon the public; and to deceive young men who were seeking a liberal education. His remonstrances, however, were of no effect. The salary, which the trustees originally promised to pay him, was £250 sterling, or about \$1,200. A few years before his death, finding the number of students small, and the finances of the institution declining, they reduced the stipend to \$800, a sum altogether insufficient for the comfortable support of his family. Even this sum, however, was miserably paid. At the time of his decease, the arrears had nearly reached the amount of four or five years' salary; and were recovered at last only by a legal process.

About the beginning of January, 1804, Dr. Nisbet was seized with a severe cold, accompanied with inflammation of the lungs and fever, which gradually gained ground, until it terminated his life. He endured his severe pains with uncommon patience and fortitude. The only faculty of his mind, which appeared to be impaired, was his memory, which in health was one of the leading powers of his intellect. This prevented his holding much connected conversation with those around him during his last hours. The exercises of devotion appeared to occupy his heart and his lips, as long as he was able to utter them. The last efforts of vocal utterance which could be distinguished, were employed in articulating with great tenderness, the name of his wife; and in saying with peculiar fervor, "Holy, Holy, Holy!"—With these words on his lips, he gently fell asleep, on the 18th of January, 1804, being within three days, of completing the sixty-eighth year of his age.

The departure of the venerable president, covered not only his family, but also the whole College with the mantle of mourning. The feelings of a widely extended and peculiar attachment and veneration were called into exercise. The College, the town, the whole neighborhood, appeared as mourners. The funeral was attended by multitudes. The trustees, faculty and students of the College, appeared in a manner which marked their deep sense of the loss which they had sustained. A sermon was preached on the occasion, by the Rev. Dr. Davidson. A Latin ode to his memory was composed by Mr. James Ross, who had been a professor in the College. A monument was erected to his memory, by his only surviving son, the Hon. Alexander Nisbet, Judge of the City Court of Baltimore.

Mrs. Nisbet survived her husband more than three years. Her health and strength declined from his decease. She died on the 12th of May, 1807, in the hopes of the gospel. She was an excellent woman, and peculiarly fitted to support and comfort her husband.

Dr. Nisbet's eldest son, Thomas, survived him only a short time. He was never married. Alexander, graduated at Dickinson College, and studied law with Judge Duncan, of Carlisle. He has been twenty-three years judge in Baltimore. He married Miss Mary C. Owings, of Maryland. They have had seven children, three sons and four daughters. The daughters only survive. Dr. Nisbet's eldest daughter, the wife of William Turnbull, Esq., died about twenty years after her father. She left nine children, four sons and five daughters. All but one son, are still living, and in various highly respectable situations. The youngest daughter, Alison, wife of Dr. McCoskry, was left a widow in 1818, and is still living.

She had six children. Of these one son only and two daughters survive. The son is the Rt. Rev. Samuel McCoskry, D. D., bishop of the Episcopal church in Michigan. Mary, the second daughter, is the wife of Rev. Erskine Mason, D. D., of New York. Alison, the youngest daughter, is the wife of Prof. Charles D. Cleaveland, of Philadelphia.

In closing this brief sketch, we subjoin a few notices in relation to the character of Dr. Nisbet.

"He was, beyond all comparison," says the Rev. Dr. Ashbel Green, "a man of the most learning that I have ever personally known. Of this learning, however, he was never ostentatious." "Besides his own language, he was skilled in Hebrew, Chaldee, Greek, Latin, French, Italian, Spanish, German, and probably Erse. When he left Europe, he was supposed to be among the best Greek scholars it contained. While at the University, during one of his vacations, he read all the Homilies of Chrysostom. Of the Iliad, he could repeat by memory, a great, if not the greater part. But he was not merely a linguist. There was scarcely a subject or topic, in any department of liberal knowledge, and even in some of the mechanic arts, with which he was not acquainted. Of what are usually called the exact sciences, I think his knowledge was only general." "In memory and wit, I always viewed him as a prodigy. Every thing that he had heard, read or seen, seemed to be immovably fixed in his mind, and to be ready for his use. His wit appeared to be instinctive, and to gush out, almost involuntary, on all occasions. He did not, however, intentionally admit any effusion of wit into his sermons."

The Rev. Dr. Brown, president of Jefferson College, remarks, "It was my privilege to sit under his ministry several years. After I became familiar with his Scotch dialect and tone, I was delighted with him as a preacher. There was in his discourses a rich fund of thought, expressed with peculiar vivacity and force of language; and when exposing error and vice, accompanied with a vein of satire for which he was so remarkable. His sermons were not written; but they were very systematic, and always well arranged."

"His delivery in the pulpit," says Dr. Miller, "was not remarkably graceful, or conformed to the rules of art. His voice was small, scarcely sufficient to fill a large house, without extraordinary effort. He used very little gesture. He seldom rose to much vehemence, but poured out a flood of precious truth, good sense, and unaffected piety, with a uniformity and solidity, which never failed to fix and reward the attention of those who were more intent on richness of thought, and sound theological instruction, than on the ornaments of rhetoric."

"As the president of a college, Dr. Nisbet had many peculiar difficulties to contend with; but amidst them all, he maintained an honorable standing in the estimation of all sober and competent judges."

"The domestic character of Dr. Nisbet, was eminently amiable and exemplary. In the relations of husband, parent and master, he exhibited a bright example of the most vigilant fidelity, affection and benevolence. No one could enter the door of his dwelling, without perceiving that his family was the abode, not merely of order and harmony, but of the most endearing attention and love."

"As a Christian, he was truly pious and devoted, an Israelite indeed in whom was no guile. As a divine, he was profoundly learned and orthodox, and in every respect eminently furnished; and as a preacher, not what the multitude call an orator, but solidly and inexhaustibly instructive, and deeply interesting to all intelligent and pious hearers."

LAWS AND LAWYERS,

JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 251.

ROMAN LAWS AND LAWYERS.

A CONSIDERATION of the Laws and Lawyers among the Romans, leads to inquiries truly interesting to every American jurist. For there are not only in our Cis-Atlantic laws, multitudes of principles and maxims, derived from theirs; but in our professional practice, also, there are features which give striking evidence of a Roman origin.

That wonderful people, when first noticed by authentic history, could turn out only about 3,000 fighting men; and these were mostly malefactors and fugitives, adventitiously clustered together; who lived on the banks of the Tiber, in 1,000 cottages, constructed of splinters and mud-mortar, and thatched with reeds.* In this rude condition, however, they formed a coalescence under Romulus, their leader, for the purposes of rapine and mutual defence; and he drew an outline of civil polity, which, being received and established, 750† years before the birth of Christ, gives original date to the city and nation. The thirteen subsequent centuries, to the close of Justinian's reign, are divided into three great periods—their *monarchy*, *republic*, and first six centuries of their *empire*; the *first* embraced 245 years, to A. C. 505; the *second*, 480 years, to A. C. 25; and the *third*, 590 years, to the death of Justinian, A. D. 565.

Romulus, in his system, first classified the citizens or inhabitants into *three Tribes*, to which, long afterwards, another was added; and these four were the *City Tribes*. All the people in the regions without the city, were also formed into territorial districts, in ages subsequent, which were enlarged or increased, as conquests or population multiplied, till there were *thirty-one*—called the *Country Tribes*.‡ To form a perpetual Council of State, each of the first three Tribes chose thirty-three of their wisest and gravest *seniors*, to whom Romulus added another, who was to preside in his absence; and they constituted the *Senate*; themselves and their dependants being denominated *Patricians* of noble rank; all the rest of the people were *Plebeians*—the commonalty. Eight years afterwards Romulus united the Sabines to his government, when there was an accession to the Senate from that people, of another hundred members, on equal terms§ with the former.|| To these, the sixth king of Rome added from the Plebeians, one hundred more; and though their posterity were not thereby ennobled, they themselves were *registered* and enrolled with the rest, and the 300 Senators were collectively addressed by the title of *Conscript Fathers*. The number was subsequently increased, till finally settled, by the first emperor, at six hundred.¶

To fill vacancies—at first the Kings, next the Consuls or Tribunes, then the Censors, and at last the Emperors, designated, usually from the Patricians, sometimes from the Equestrian order, and rarely from the Plebeians—men most distinguished for their wisdom, wealth, and merits, who had been among the great magistrates; and who, when registered, were always deemed the most

* In Pliny's time, the wall of the city of Rome, was 13 miles and 200 paces, in circumference, entered through 37 gates: and within it were 420 temples.

† Chronologists differ—some say A. C. 753; some, A. C. 745.

‡ 2 Dionysius, p. 7—23.

§ Some authors suppose the descendants of these Sabine Senators were not to be a noble, or of Patrician rank.

|| A law of the 12 Tables says, "Let not the Patricians marry with the Plebeians." But this was soon abolished. 4 Livy, 6.

¶ 2 T. Livy, p. 1. Cicero ad Verrem, 54—7.

worthy of all ranks. Before a man could be a Senator, he must have been, at least, 30 years old; and in the midst of the Republic, and perhaps earlier, it behooved him to possess a fortune of not less than 800 sesteritia, about \$31,000 of our money.* He received no pecuniary reward for his official services; and should any Senator's fortune sink below that amount, or he do any act unworthy of his dignified place, he was removed by the Censor, who always, at the end of every five years, revised the list or registered enrolment.†

In the Senate, the great magistrates, or officers of state, had seats, of whom there were thirty,‡ in times of the Republic, namely, two Consuls, six Prætors, two Censors, ten Tribunes, four Ædiles, and six Quæstors; several of whom were also such in the monarchy and the empire. But the executive and legislative, judicial and military departments of political power, were not studiously kept distinct and separate as in modern times. For the same Roman might propose a law, sit as a judge, act as an executive officer, and command a legion; sustaining all these and even other offices at one time.—I. The *Consuls*,§ taking the place of the kings at the beginning of the Republic, bore the sceptre, or ivory staff, gave audience to ambassadors, levied soldiers, appointed military tribunes or generals of the legions, and other officers; and had the chief command of the army and of the provinces. After the end of the republic, their power was exercised by the emperors. To be eligible to this office, a man must have been 43 years old, and also been previously Quæstor, Ædile, and Prætor; nor could he be elected a second time, till after an interval of two years. Usually the Consuls were taken from the Patricians, seldom from the Plebeians; never contrrollable by any other of the magistrates than the Tribunes of the commons. II. *Prætors* were first created A. C. 365, generally taken from the Patricians, were increased, in after ages, to 10, and in Cæsar's time, to 16 in number, there being always two in the city. One of these, in the absence of the Consuls, took their place in the Senate and in the administration; and generally had the ensigns of consular dignity, except the sceptre. But the functions of the Prætors' office were principally *judicial*—hereafter to be considered; though the pro-prætors sometimes were governors, as well as judges. III. Two *Censors*, first created, A. C. 443|| were subsequently elected, once in five years, either from those who had been Consuls, or from the Plebeian magistrates, possessing the greatest weight of character. They were not eligible a second time; their powers being too great and too peculiar, to be intrusted longer in the same hands. Their station was in rank, too, the summit of all preferments; for they, on being elected, assembled in the Campus Martius, the whole of the citizens; took a census of them, and a valuation of their respective estates; revised the three kinds of Comitia; adding new tribes or new centuries; and degrading, if thought just, a citizen from a tribe more honorable, to one less so. Nay, they had the power to vacate, for a sufficient cause, or fill any seat, either in the Senate,¶ or in the Equestrian order. It was also among their duties, to provide dwelling-houses for the curule magistrates; to let the public lands; to farm out the taxes; and superintend the erection and repairs of the public works, such as temples, streets, bridges, and aqueducts. They were even inspectors of the people's habits and morals, for they inquired what man had neglected his duty in war—had failed to cultivate properly his farm—had violated his oath—contracted needless debts—lived too long unmarried, or led a dissolute life. In the provinces, their duties were performed by pro-censors, through whose reports communicated to the Senate, that body might be made acquainted with the population, wealth, and condition of the whole country. IV. The *Tribunes of the Commons*, so distinguished from the military Tribunes, were first created A. C. 494, to counteract the arrogant influence of the Patricians, and to keep in check the power exercised by the Senate. At that

* About £7,000 sterling.

† Suetonius, in *vita Aug.*: A Senator wore the *Laticlave*—a rich purple, studded garment, a gown, and half boots of a black color. He was not permitted to be of any trade.

‡ The Pontiff, and the minister of Jupiter, had seats in the Senate; but no other priest had; nor the two *Plebeian Ædiles*.

§ Art. *Consul*. Vide Catalogum de Consulibus. Lempriere's *Class. Dic.*

|| Dr. Lempriere's art. *Censors*.

¶ Sallust, the historian, "was degraded from the dignity of a Senator, A. C. 50." Julius Cæsar "degraded Senators for bribery and extortion." Suetonius, § 32.

period, there were only five tribes, in each of which there were then chosen from the Plebeians, two Tribunes, *ten* in all—a number not altered, to the end of the Republic. From the first, so entirely were these the *people's* magistrates, that no Patrician could be a Tribune, unless previously adopted into a Plebeian family; and under the emperors, if not earlier, he must always have been one who had been a Plebeian senator. While in office, his doors were open night and day, to hear requests or complaints, and to give advice; and whoever injured him in word or deed, became an execrated outcast, and had his goods confiscated. Their power was exceedingly great; though jurisdictionally, it extended only over the city and a territory around it one mile in width. For they could arrest the course of justice, the collection of taxes, the enlistment of soldiers, and the election of magistrates; and under a plea of defending popular rights, they presumed to do what seemed right in their own eyes, even to incarcerate a Consul. Seated together in a section of the senate-house, they took the deepest interest in every thing proposed, debated or done; and though the united voice of six was required to form an affirmative majority, yet if only one Tribune met a senatorial act with the single word *veto*, [I forbid it,] the negation was fatal to it; and a majority had power to veto an enactment of the people in Comitia, and thus prevent its becoming a law. But under the imperial government, all their powers were transferred to the sovereign; and thereby his person became sacred, and was held to be above law. V. There were four *Ædiles*,* first created A. C. 494; of whom two were *curule*, and two *Plebeian*. The former were chosen either from the Patricians, or Plebeians; voted in the Senate; and had charge of the public buildings, baths and streets within the city, as the Censors had of those in the country. They also inspected taverns, markets, weights and measures, and regulated the expenses of funerals, and the exhibitions of stage-plays. To the *Plebeian Ædiles*, were committed the decrees of the Senate, and the new-made laws of the Comitia—all which, being engraven on tablets of brass, were deposited by them, and kept in the public treasury. VI. Among the most ancient magistrates, were *two* city *Quæstors*, whose duty it was, to keep the temple of Saturn, to take charge of the Roman treasury; to receive and disburse the public monies; and to preserve the military standards, which were always polished eagles, either of gold or silver. Besides these, there were *four* others—two *military*, and two *provincial Quæstors*. The former, as keepers of the public funds, attended the Consuls into the wars; and the latter provided for the soldiers and paid them, also exacted the tribute due, and sold the spoils taken in foreign parts. The Quæstorship was the first step in the ascent of public preferment; being the lowest magistratic office which entitled a man to a seat in the Senate, and might be enjoyed at the age of twenty-five.

There were also other executive officers,† particularly a Dictator, appointed for a short period, in times of great emergency, and invested with supreme power; Præfects of the navy, being admirals of the fleet; pro-consuls and pro-prætors for the provinces, appointed by the Senate, and often clothed at the same time with civil, military, and judicial powers. But none of them, except the Dictator, had a seat in the Senate.

As to the preceding magisterial officers and ministers of state, the kings were elected by the Senate, and the emperors were nominated or declared by the army. Of the latter, there were repeatedly two, and not unfrequently more, at the same time. They being confirmed by the Senate, levied money, raised armies, undertook wars, and made peace, at pleasure. But the Consuls, Prætors, and Censors were elected by the Comitia of Centuries; and the Tribunes, Ædiles, and Quæstors, by the Comitia of Tribes; all of whom were annual magistrates, except the Censors; and *all* except the Tribunes and Quæstors, were *curule*‡ officers. These were so distinguished, because they sat in a chair

* *T. Varro. Ling. Latina.*

† Small officers were Scribes or Notaries, [Clerks]; Herald, [Præcones,] or public criers; also Criers in Court; Viators, who attended on the Tribunes, and summoned the Senators; the Curnifex, or public

executioner. Julius Cæsar "constituted *Præfects*, instead of *Prætors*."

‡ Being nobles, they had a right to images—which were wax figures, or busts of themselves, with inscriptions of the offices they had holden or filled. 3 *Livy*, 58.

studded and adorned with *ivory*, the emblem of dignity and power. Also within five days after election, they all took an oath, that they would observe the laws. So all of these except the Tribunes and Quæstors, wore the "*Toga prætexta*,"* a white robe, like that of the Jewish priests, reaching down to the ankles, bordered with purple. The Consuls were preceded or attended by twelve *Lictors*; the Prætors by two, and when abroad, by six;—and the Tribunes by a beadle. These *Lictors*, being inferior plebeians, severally bore on their shoulders a bundle of rods, and an axe in the midst of them, collectively called the *faces*, the insignia of life and death.

The Senate and great magistrates had their sessions in the temple or capitol; one of the Consuls, or, in their absence, a Prætor presiding; but they sat only during daylight. Here were debated all the great affairs of state; and here was exercised great power, both provident and political. For though they, like the Jewish Sanhedrim, passed no laws, their decrees and edicts, their *ædiles*† and appointments, were observed and obeyed, as having the force of law and of supreme authority. In the Senate, when come to order, there was observed the utmost decorum. Each member spake standing, and voted sitting. Their opinions were taken either by dividing the house; or by ayes and noes, and, on solemn occasions, by recorded yeas and nays.‡

From the *executive* and *cabinet* departments of the Roman government, we proceed to that which was *legislative*. This was exercised in three kinds of *Comitia*,§ next to be described.

As before stated, Romulus originally classified the people of his new-founded city into three tribes. Each of these was, at the same time, also divided into ten *Curie* or wards—a number into which every tribe, in country as well as city, was subsequently divided. The *Curie*, or wards of the three original tribes, were thirty; and when convened, they constituted the *Comitia of the City*. In this assembly, presided originally the King, and then a Consul, or one of the great magistrates; and those citizens only had a right to vote, who lived within the city, and were included in one of the wards. At first, there were no other *Comitia*; and here, of course, every thing important was considered and determined. But their jurisdiction, when others were formed in the country, was, according to the original design, confined to city affairs, such as testaments, heirships, legacies, and other local and prudential matters.

Through the enlargement of the territory and population, new tribes were necessarily formed from time to time, till A. C. 492, when it was settled, that there should be one added to the city tribes, and that the number in the country be *thirty-one*; thus forming as many territorial component parts of the Republic, each being divided into ten *Curie* or wardships, like the others. When the whole thirty-five assembled, they constituted the *Comitia of the Tribes*. In this, which was the most democratic or true plebeian assembly, and which met annually or oftener, presided a Consul or Tribune; and every Roman citizen had a right to vote. Here were chosen the Tribunes of the commons, *Ædiles* and Quæstors,—the chief priests, and augurs—the pro-consuls and pro-prætors; and here were passed certain preceptive orders [*ordines*] or resolutions, relating to the national peace, the freedom of Roman citizenship, and the management of public triumphs. To ascertain the opinion or mind of the *Comitia*, in any case before them, there was assigned a separate place to each tribe, in which the vote of every individual was taken, either *viva voce* or by ballot, and the result declared.

But the most important of the three, were the *Comitia of Centuries*,|| instituted before the end of the monarchy. In their origin, a census of the people and a valuation of their estates were taken upon oath. The citizens were then formed into six classes—every one worth 100,000 pounds of brass, equal to \$1,450 of our money, was put into the first class; and those worth severally

* Worn also by youth—the border being the insignia of office. Young men at 17 put on the *toga virilis*, or manly gown, purely white.

† "*Senatus Consultum*—an order, vote, or resolution." 1 Inst. tit. 2, § 5.

‡ The Senate gradually lost their dignity under the emperors; and by Justinian, was abolished.

§ See Dr. Lempriere's art. *Comitia*; *Curia*, *Centuria*, *Senatus*. The Senate commonly had three sessions in a month, viz. "on the *Calends*, *Nones*, and *Ides*."

|| 26 Livy, 18. 36 ib. 6.

three fourths, one half, one fourth, and one eighth as large an amount, formed, in numerical series, the next four classes; and all others fell into the sixth and last class. This was a classification, exclusively according to property, the owners of which were the constituents of the class wherein they were enrolled. To each of the six classes were apportioned a certain number of military centuries, or companies of 100 soldiers each, whose ranks were filled by men of name, as determined by the respective classes. The number assigned to the first class, was 98 centuries,* namely 80 of foot-soldiers, and 18 of light-horse; to the second 22; to the third and fourth, severally, 20; to the fifth, 30; and to the sixth, only one century or company; so that the aggregate of the last five classes was only 93 centuries, five less than the first one alone. Of course, the soldiers of this, were 98,000, and of all the others collectively, 93,000 only; though there were in fact more polls in the sixth class probably, than in either of the others.

This arrangement, when settled, continued five years, namely from census to census; an arrangement under which the assemblage of the people convened to act; and was denominated the *Comitia* of Centuries. It is true, it gave to the richest citizens the chief power; for here the suffrages were always taken by *centuries*, each being entitled to *one vote*; and as there were 98 of those in the first class, should these be unanimous in favor of any candidate or measure, it would be in vain for the other classes to vote, their total number being only 93 centuries. Still, however, it was alleged as an offset, that the first class sustained a similar quota of soldiers, paid a proportionable part of the taxes, and had at stake an adequate interest and responsibility.

In the *Comitia* of Centuries, embracing all the voters of the Republic who chose to attend, presided one of the Consuls; who had the first right to propose a measure, or submit a proposition. Here the census and valuation were retaken once in five years, by the Censors; and the centuries revised and corrected. Here were elected the Consuls, Prætors, Censors, Pontiff, and military Tribunes; † here were passed nearly all the laws ‡ which had the force and form of statute enactments; here taxes, decreed by the Senate, were confirmed; and here were tried high-treason, and other great crimes against the Republic. Every prograph or bill, before being offered to be made a law, was revised by some skilful lawyer, and posted three market-days in the city for inspection. When any vote was to be taken, the presiding Consul exclaimed, "go into suffrage." Instantly, each citizen, joining his century or hundred, entered his respective "*ovile*" or poll-place, and voted, either *viva voce*, or by casting his ballot § into an open chest. As every century acted and voted by itself, a majority was its vote; 96 would constitute a majority of all the centuries in the six classes. It is manifest, that the manner of passing laws in these *Comitia*, was not unlike the way in which the American people rectify their Constitutions in their primary assemblies.

But one branch of the Laws, being considered a body of Constitutional Ordinances, deserves more particular consideration. These were the *Twelve Tables*; being always from the first esteemed of the highest authority. For it seems, that the few laws made under the monarchy, were considered, after its end, to be mere practical usages; and therefore in the course of the next half century, a body of laws was found to be so much wanted, as to educe a decree of the Senate, A. C. 451, in favor of a compilation. Materials being collected from the codes of Solon, and of the Grecian States, were committed to a board of Decemvirs, or ten sages, created from the patricians, for the express purpose of preparing a system; which, with subsequent additions and improvements, was ratified by the *Comitia* of Centuries, and formed the *Twelve Tables*, so famous in all subsequent time. Though a perfect copy of them can nowhere

* If there were not actually so many soldiers in the class, the whole number would be divided and classified into 98 parts—and each must provide and pay 100 soldiers, when called for; and each part would be entitled to one vote. But there was generally, if not always, an excess; and though all voted, the majority *pro* or *con*, formed only one vote.

† These were the original three Tribunes—others were appointed by the Consuls.

‡ "The Laws of a nation form the most instructive portion of its history." 4 Gibbon, chap. 44, p. 244.

§ By Gabinian Lex, A. C. 136, the votes were required to be on "*tablets*," i. e. by ballot.

be found;* the most, perhaps the whole of them, have been recovered—in which each Table is divided into short laws, and numbered; the whole covering about nine or ten octavo pages. The subjects on which they treat, are these: 1, Law-suits; 2, Robberies; 3, Loans, and Creditors' rights over their debtors; 4, Rights of fathers of families; 5, Inheritances and Guardianships; 6, Property and Possession; 7, Trespasses and Damages; 8, Estates in the Country; 9, Common Rights of the People; 10, Funerals; 11, Religion, and Worship of the gods; and 12, Marriages and the Right of Husbands. They were engraved on plates of brass, and became law throughout every department and region of the Republic.

The *Senate* had their sessions in the *Capitol*—a stupendous edifice, in the highest part of the city, and 200 feet square, which was divided into three temples; the middle one consecrated to Jupiter; that on the right to Minerva, and that on the left to Juno. The several *Comitia* held their respective elections in the *Campus Martius*; but passed laws and transacted other business in the Forum. The *Campus Martius*† was a spacious plain on the banks of the Tiber, below the city, adorned with statues, columns, arches, and porticos—the arena, where the Roman youth in their athletic exercises learned to wrestle, to throw the discus, to hurl the javelin, to ride the war-horse, and to drive the chariot. The *Forum*‡ was a large open space of a parallelogram form, between the Capitoline and Palatine hills,§ surrounded by edifices, covered piazzas, halls of justice, and buildings for other public business. Towards one side was a stage, called the *Rostra*, from the beaks of ships taken in victory, which surrounded and adorned it. Here, on public occasions, were seated the great magistrates, in their curule chairs; here orators displayed their eloquence; and here advocates pleaded the causes of their clients.

It is from this view of the polity and legislation of the Roman government, that we find connected with the laws, the departments of a *military* and *religious* character, which are subjects too much blended with the others, to be passed without a few remarks.

Romulus and his associates were warriors, and his system partook largely of their martial disposition. For, in the very outset, he appointed from each of the three original Tribes, 1,000 foot-soldiers, and 300 light horsemen, who were commanded by a *military Tribune*, or Chief of the Tribe, the whole being a "Legion" of 3,300, under himself. The 300 mounted dragoons were his life-guard, his videtts, his flying cavalry—the flower of all the legions. To this honorable service, selections were made promiscuously from the most promising patrician and plebeian youth at the age of 18; when they were severally furnished with a gold ring, a war-horse, and means of support.|| In their own language, they were collectively termed *Equites*, [horsemen,] whence originated the *Equestrian* order,¶ intended to occupy an intermediate place betwixt the Patricians and Plebeians. Though the cavalry were chosen principally from *this* body till the time of Marius, a century before Christ, yet "this third, or equestrian order does not appear to have been numerous," nor to have acted a mediatorial part in the domestic collisions of the two others—the Patricians and Plebeians. It was the alpha of subsequent *Knighthood*;** but the soldiery were apportioned by the Censors, through the medium of the *Comitia* of Centuries; and arranged into Legions of 6,000 men, each being divided into ten cohorts of 600 men, and 60 companies severally of 100 men, under a Centurion, as among

* See the best collection of them "From Fathers Catrou and Rouille." 2 Hook's Rom. Hist. p. 314.

Cooper's Inst. of Justinian, p. 656.

† Strabo, 5, 6.

‡ This was uncovered, and open at top, "so that the assembly was often dissolved in rainy weather." But in after times, spacious halls were built around it called *Basilica*, into which the people would retire. 26 Livy, 27.

§ Rome stood on seven hills; the *Circus Maximus*, a mile in circuit, was between the Palatine and Aventine hills, with rows of seats all around, sufficient to accommodate 250,000 persons. Pliny 30, 15.

|| 6 Henry's Hist. G. Britain, Bk. 3, C. 7, pp. 314—

327, describes what *knighthood* was in England, after the Norman Conquest.

¶ "Those whose estates were 400,000 sesterces, [\$13,000] were reckoned of the Equestrian order." Nota C. Nepos, in vita de Attico.

** The Roman *Knights*, so often mentioned in History, belonged to the *Equites* or *Equestrian* order. Nero, at one show of the Gladiators, "exhibited no less than 400 senators, and 600 knights." The Emperor Augustus, was of the Equestrian order. Mago, a Carthaginian general, after the victory at Cannæ, over the Romans, A. C. 216, is said to have presented to his Senate, "three bushels of gold rings, taken from the Roman Knights."

the Jews—the whole commanded by a Consul, whose lieutenant-generals were the military Tribunes. The equestrian horsemen, however, before the end of the monarchy, amounted to 1,800; and in Cicero's time, to tenfold more, in number. When not in the army, particularly in times of peace, they were appointed to civil functions—namely, to act as "Judices" [jurymen] and underfarmers of the public revenue.

The *Religion* of the Roman laws consisted chiefly in virtue and reason, highly seasoned with superstition; while the spirit of the Divine law was piety and obedience towards the supreme Deity. Moderns do not know, it is true, whether Romulus or his cotemporaries were acquainted either with letters or with the Jewish polity or customs; but it is evident from the political and religious features of his institutions, that they were not strangers to either. Their city was founded in the reign of Jotham, king of Judah, 741 years after the Hebrews left Egypt, and 160 years before the Babylonish captivity; and certainly the relative situations of the two countries in geography, and not less the splendor of Jerusalem, leads the mind to believe that the founders of Rome had no inconsiderable knowledge of the Jews. Nor will a view of the *Religious System* adopted by the Romans—their priesthood and their rituals, though of a *mythological* character, have a tendency to weaken that belief; so manifestly do many of them resemble those of the Jewish nation.

To believe in the "Immortal Gods," as the Jews did in a threefold Godhead, might be expected from such a people as the Romans; but they soon disclosed their need of divine revelation. For they early had their *Greater, Middle* and *Minor* gods and goddesses*—in three classes; the most of whom are supposed to have been persons deified, because of their particular perfections. Certainly in the first class, of twelve, were Jupiter, the god of heaven; Neptune, of the sea; Mars, of war; Mercury, of eloquence and trade; Apollo, of poetry, music, augury, medicine, and archery; and Vulcan, of fire and smithery; also the goddesses, Juno, the queen of heaven; Minerva, goddess of wisdom; Vesta, of chastity and light; Ceres,† of corn and grain; Venus, of love and beauty; and Diana, of woodlands and sylvan scenes. The *middle* class included Saturn, the god of time; Janus, of peace and war; Pluto, of hell and the furies; Bacchus, of wine; and Genius, of families—tutelar patron of the household-gods. Of the *Minor gods*, were Hercules, the god of strength; Pan, of the shepherds; Hymen, of nuptials; Æsculapius, of physic; Romulus of the city; Castor and Pollux, twin gods of mariners; and others of less note, in all, including the semi-human, perhaps thirty.

As these ancients, furnished with the lights of reason are supposed not to have acted without an object, real or imaginary; some have had the ingenuity to liken Jupiter to Moses, the wonderful guide of the Hebrews, who was in the mount amid the thunderings and lightnings, when God gave him the Law:—Mars, to Joshua, who subdued the nations of Canaan:—Apollo, to David, the warrior, prophet, poet, and sweet psalmist of Israel:—Bacchus, to Noah:—and Hercules, to Samson.

But the resemblance is more striking, in the Priesthood and Sacrifices. Of the former, were *four Colleges*; and in the latter, the rituals and omens were numerous. At the head of the order, was the *Pontiff*, like the *High Priest* among the Jews. He was chosen for life, by the Comitia of Centuries, from those who had borne the first offices in the Republic. He was a functionary of great sanctity and power. It belonged to him to inaugurate new-chosen priests; to dedicate temples; and to consecrate a General by prayer, when he devoted himself to his army. As it was, too, his special duty to see that the *sacred rites* be properly and timely performed, all the priests in this service were subject to his direction, as among the Jews. He reviewed certain public transactions; and he and his college of priests annually revised the calendar of festivals; and in a few instances, could condemn to death,‡ especially any one of the vestal virgins who had violated her vow of chastity. He resided in a royal

* Dii Majores, Selecti, Minores.

† Let him who, "privately by night treads down another's field of corn, or reaps his harvest, be put

to death as a victim devoted to Ceres." 2d of 12 Tables.

‡ "Let the Pontifices punish incest with death." Law of 12 Tables.

palace near them, as the Jewish high priest dwelt in the temple at Jerusalem. It was an office that was continued into the Christian era.*

In his College of Priests, the number was fifteen—like the 24 Jewish Chief priests. At first, vacancies were filled by the institution itself; afterwards by the Comitia of Centuries—and always for life. Their power could be controlled only by the Tribunes of the Commons. They assisted in the several sacrifices, rites and festivals; and took care that the inferior priests did their duty. All of this order, including the High priest, wore a robe, bordered with purple, and a conic formed cap, with the apex tasselled; and were highly respected both for their great authority and dignity. They were exempt from all military duty and taxes; and they were called the doctors, keepers, and administrators of sacred things.† The Sacerdotal College however, that consisted of nine *Augurs*, formed a body of greater consideration than any other in the Republic; nothing being done, without consulting their auspices. These were the oracles to foretell future events—mistaken by their countrymen for the inspired prophets of Judea. They were chosen as the priests were, and could never be deprived of their office. The sources whence augury developed the auspices, were six. 1, The signs in the heavens, as thunder and lightning; 2, The entrails of animals sacrificed; 3, The voice and flight of birds, to wit, the raven, cock and owl, the eagle and vulture; 4, The chickens, when they will or will not eat or drink; 5, The movement, or peculiar local place of quadrupeds; and 6, Accidents—always most prolific of omens. The augurs wore a robe of purple and scarlet, and carried a wand or staff as a badge of office. . . . The third college of 15, were the keepers of the *Sibylline books*;‡ and the fourth assisted the priests, in offering feasts to the gods.

The Romans had many temples—such being always asylums, though they thought the gods most frequently visited the woods; and therefore groves were especially consecrated to their worship. This exercise consisted principally of prayers, which were offered with the head covered, and face towards the east; vows—such as oaths, consecrated engagements, and thanksgivings, celebrated by feasts and by sacrifices. In the latter, animals without blemish or spot from the flocks or herds were killed, and the auspices were taken by inspection of the entrails. He who offered sacrifice must have been first bathed and clad in white—then come to the altar chaste and pure, being crowned with the leaves of any tree thought most acceptable to the god worshipped.

But still, so given to change were the Roman polytheists, and they manifested so much disposition to repudiate certain ancient gods for others more modern, that, in the *XII Tables*, it was expressly commanded to “Honor the gods of heaven, not only those who have been always esteemed such, but likewise those whose merits have raised them thither, as Hercules, Bacchus, Romulus, Æsculapius, Castor and Pollux;”—“Let no person have particular gods of his own, nor worship any new or foreign one in private, not allowed by public authority:” Let every person observe the rites used by his ancestors in the worship of his domestic [household] gods: “Let no worship be paid to any vice:” but, “Let those exalted qualities, by which heroes obtained heaven, be ranked among the gods, as understanding, virtue, piety, fidelity; and let temples be erected to them.” So the six *vestal virgins*, priestesses of the goddess Vesta, clad in white robes, an emblem of innocence, were supported by the public, saluted by all the great magistrates meeting them. They rode in the richest chariots—sat in the best seats at the games, and were otherwise revered, both because they were intrusted with the *Lares*, the *Palladium*, and the sacred fire always burning, and because they personated the milder virtues—chastity, innocence, modesty, vigilance, purity and amiableness—supposed to have been so divinely exemplified by Rhea Sylvia, mother of Romulus, and by other Roman ladies.§

* Julius and Augustus Cæsar were both pontiffs. —Suetonius. In later times called *Pontifex maximus*. “The title of High Priest always belonged to the Roman Princes, till the Emperor Gratian, a Christian, refused the office, because it was “idolatrious.” 2 *Milner's Chh. Hist.* 180.

† Called from the Greeks, “*Sacrorum doctores*,

administratores, custodes et interpretes.”—See *Lemp. art. Haruspex. Adams' R. Antq.* 247—the probable origin of *doctorates*.

‡ “Supposed to contain the fate of the Roman empire.”—38 *Livy*, 45.

§ *Adams' Rom. Antq.* 263—278.

Such were the sources of the Roman Laws;* such the gods and goddesses under whose influences the law-makers were actuated; and such the sacerdotal orders that ministered in sacred things. But what better was the motive, so far as it touches religion, than to secure the favor or avert the wrath of deities characterized by the same passions with themselves?—deities whose attributes and perfections were not above excesses and quarrels? What man would aspire to be better than his gods? No wonder they had fitful wars, when we consider how their fabled spheres of power interfered with each other. But what was thought of sin?—what known of divine pardon? In a word, what could be expected of a body of laws imbued with such a spirit of polytheism?—This is the argument. The Jews had every advantage. Their laws were divine. Their Lord was their light—a revealed as well as an “immortal” God. Yet how much better, or worse, was the Jewish Levite, or the Mosaic Lawyer, who had his “teraphim,” or “worshipped the host of heaven;” than the Roman civilian, who had his household gods, deified fabulous beings, and adored personified virtues?

The Roman *Judicature* was another, though inconsiderable source of Law; involving, however, numerous legal principles, both of profession and practice. In the judicial and jurisdictional powers of trial, an early distinction was taken between cases *criminal*, and cases *civil*; though the *Prætors* were the presiding officers or judges in both. As before stated, they were annually elected by the *Comitia of Centuries*; first from the patricians only, afterwards from the plebeians also. Beginning with the origin of the office, in the appointment of a single one, A. C. 365, the number was from time to time increased to ten, and in Cæsar’s time to sixteen. They were next in dignity to the Consuls; but the office became extinct about the time of Justinian. After being chosen, and having sworn to observe the laws, they published an *edict*,† or code of rules and orders, according to which they were to administer justice, through the ensuing year. This code was prepared by them, and then one of the two city-prætors being first in rank, published it from the *Rostra*, to the assembled people, and caused it also to be recited by a herald. All these prætorial prescripts were, by direction of an emperor, collected, collated and formed into a “*perpetual edict*,” they having been previously for some ages considered by the lawyers highly worthy of their attention. By casting lots, two Prætors remained in the city, and the others departed for the Provinces.‡ For it is to be noticed, that all trials of Roman citizens within the *Republic*, criminal and civil, were had in the city, however inconvenient and expensive to suitors, as it may appear to us of other habits. The Romans having no Sabbath, every ninth was a market-day, when they came there from the country to trade, and could ascertain what days were *auspicious*,§ when law-suits might be instituted, or trials had. When a Prætor held his court, it was in the Forum, till a hall of justice was erected, and at either place, he always sat enrobed, or gowned, in a curule chair, on the “tribunal,” which was a staging of a square or semi-circular form, somewhat elevated, and large enough to accommodate all immediately concerned in the trial.

As to the jurisdiction of *crimes* and *criminals*, culprits were at first tried before the kings, next before the Senate, and at length, the power was divided among two of the *Comitia* and the Prætor.|| All capital trials, such as related to the “life or liberty of a Roman citizen,”¶ were had before the *Comitia of Centuries*; and offences incurring a fine, were triable in the *Comitia of Tribes*. These assemblies were convened in the *Campus Martius*; a Consul or Prætor presided in them, and the trials were transacted much in the same manner as

* Gibbon divides the 1,000 years between the XII Tables and Justinian, into three parts, nearly equal in length: the first ends at Cicero’s birth; the third begins with Alexander Severus, A. D. 235. The middle part was the Augustan age. 4 *Gibbon*, chap. 44, pp. 248—305.

† The edicts of the Prætor are of great authority. 1 *Inst. tit. 2*, § 7. The Prætor was a kind of “Chief Justice.” *Suetonius*, in vita *Julii Cæsaris*, § 13.

‡ To wit, two to Sicily and Sardinia, after they

were reduced to provinces, A. C. 227; and two to hither and further Spain, when subdued. *Livy*, pp. 20—7.

§ Called *Fasti—Nefasti dies*, were days when no law-matter was heard, or *Comitia* held.

|| Under the Emperors, most criminal trials were before the Senate.

¶ “Life, liberty, or rights of a Roman citizen,” 9th of XII Tables.

when laws were made or passed. An Inquisitor, usually one of prætorial rank, was specially appointed or designated to conduct each trial, till the Prætor himself had the power of perpetual Inquisitor given him for the year. In the process, the accuser, who must be a magistrate,* assembled the Comitia, mounted the Rostra, pronounced the malafactor's name and crime; and then a herald notified him to appear on the trial-day appointed. Should he avoid, he was, of course, to receive the adjudication of banishment;† but if he appeared, every thing possible was urged in his defence, by himself and his patron, to touch the people's sensibilities—to convince their reason, or win their favor; whence their suffrages, taken in the usual way, determined and settled the decision.

At length, to avoid so much trouble in trying minor offences, all those not capital, were assigned to the jurisdiction of the Prætors. To assist them, the City Prætor every year selected between 300 and 600 judges‡ or jurymen from the senators, the equestrian order, and the plebeians; men not under twenty-five, nor over sixty years old, and put their names into an urn; from which the presiding Prætor drew by chance the number which the law or his discretion prescribed—perhaps 12 or more. These, when sworn, took seats together on the “tribunal,” and thence the name they had of “assessors.” A bill or libel§ like an indictment, was then produced; witnesses examined, advocates heard; and the verdict was determined by black and white balls cast into an urn, and was, as the majority on the one side or the other was found to be.

In the trials of *civil actions*, the actor or plaintiff first commanded his adversary to appear, and if he refused, actually forced him to go with him before the Prætor; for, by a law of the Twelve Tables, no one, if required, was excused from appearing in court. Next, a script or writ was drawn with great precision; bail was given by the defendant; and the cause was tried either by the Prætor only,|| or by Judges,¶ i. e. *judicial jurymen*; or by *Recovers*,** selected from them by the Prætor; or by the “centum,” judges,†† being a body formed of three men, collected from each of the 35 tribes, making 105 in all, who sat on questions of inheritance and testaments; or in fine, by Arbiters, chosen by the parties. These last sat alone; the others constituted a part of the Prætor's court. But the tortious causes were tried by one or more of the above “judices” or judicial jurymen. These were either selected by the parties, appointed by the prætor, or perhaps drawn from the urn by him; and having been sworn to judge according to law and the best of their understanding, they were, as before said, seated near him. If there was only a single judex, juror, judge—or even more, he or they frequently associated for their assistance some lawyers for advice, who were thence called their “Counsellors,” and also termed “assessors,” because seated together. Then the witnesses were examined, advocates heard; and the voice of the majority taken, being the verdict. If the defendant, when defeated, did not pay or perform according to the judgment, within thirty days, he was “given up, by the Prætor, to his adversary, and led away by him to servitude.”‡‡

The *Laws* of the Romans admit of a twofold classification—*Republican* and *Imperial*.§§ They embrace both the government's ordinances, which command and direct what shall be the rules of civil conduct; and the *rights* of its subjects, which imply the privileges of civil liberty, security and justice. In every law, there is obligation and right; as it requires each one to do what is just, and vindicates what is due to him. Among the Romans, *Law* was expressed by two Latin words—*Lex* and *Jus*; the former being a written statute, ordinance, or a sanctioned usage; the latter, implying what is just and right in itself.

* Though any citizen could accuse another before the Prætor, as he had cognizance of all except capital crimes. *Cicero de Off. ii. 14.*

† Criminals were bound to appear. *Pand. § 48. 1, 3*—absence was a proof of guilt.

‡ “Judices.”

§ “Libellus.”

|| “Let the Prætor hear the cause from sun rising till noon; and let both parties be present, when it is heard, whether it be in the Forum or

Comitia.” *1 Cap. of XII Tables.* The Prætors were vested with *equitable powers*. *Dig. 1. 1. 7. 1.*

¶ In Latin, *Judices*.

** “*Recuperatores*,” Commissioners to recover private rights, especially goods alleged to be forfeit. *Suetonius, 351.*

†† “*Centum viri*.”

‡‡ He might “be sold to foreigners beyond the Tiber.” *Law of XII Tables.*

§§ Not a law under the monarchy has been found.

Of the *Republican Laws*, the *first* in authority, were the *Statute-enactments* by the *two Comitia*—of Centuries and of Tribes; principally the former. Some of these have been preserved entire, and the heads of nearly three hundred have come down to us; the most of which retain the names of the magistrates who proposed them; and state the year they were passed. The *second* were the *Decrees of the Senate*, which, however, though sanctioned by the Tribunes, were never of the greatest authority, and became even feeble in the decline of the Republic. The *third*, were the *Prætor's edicts*, ultimately a perpetual edict, or body of rules and orders, as previously mentioned. The *fourth* branch consisted of legal *opinions*. These being only the writings of learned Lawyers, or rather, answers to questions propounded to them, were not, during the Republic, considered to be authorities, though read with avidity, and treated with great respect. Their opinions, however, were of more considerable force, because they often sat as Counsellors or Assessors, in difficult cases, with the "Judices," or judicial jurors, and constituted a part of the Prætor's court. Indeed, the third Valentinian directed the jurors to be guided in their decisions by the opinions of certain Civilians, in points of Law. These four were the sources of the Roman *Republican Jurisprudence*.

The *Imperial Laws* consisted of *Rescripts* and *Compilations*. Of these were 1, the *Epistles*, being the Emperor's opinions, in cases of doubt and difficulty; 2, his *Decrees*, which were his judgments, given in court, when he sat there; 3, his *Edicts*, being what the Senate's decrees were, in times of the Republic; 4, the *Imperial Constitutions*,* known as the acts of his declared will, which came at length to have the force and effect of law; and 5, his *Novels*. These were his decisions of *new* questions arising out of several *Compilations* extant. One of them was made and published by order of the 2d Theodosius, A. D. 438; but it only contained the imperial constitutions of the preceding century, and did not meet the exigency of the public wishes. Others were the works of individual lawyers; and at length the laws and law-books were multiplied, so as to exceed, before the end of another age, 2,000 volumes. To administer the relief desired, the Emperor Justinian appointed Tribonian and sixteen other eminent Lawyers, to reduce the whole Roman law to method and order.† Accordingly, in A. D. 529, appeared the *Code*, containing the Imperial Constitutions; and A. D. 533, was published the great Tribonian compilation, under the title of *Digests* or *Pandects*—arranged into 50 books,‡ divided by *titles*, which were subdivided by *laws*, duly numbered. This work was a collection out of all the sources of the Roman Laws—including the solemn opinions of the most learned Civilians. The same year were also published the *Institutes*,§ composed by three Lawyers, which contained the elementary principles of the Law, in *four books*, divided into *Titles* or *Chapters*, and these severally into paragraphs. Thus, the *Justinian Code*, ["*Corpus Juris Civilis Romani*,"] is constituted of the Code or Imperial Constitutions—the *Institutes*—the *Pandects*, and the *Novels*; all which being confirmed by the Emperor, "in the name of our Lord, Jesus Christ," became law throughout the Eastern Empire, till A. D. 1453, when Constantinople was taken by the Turks.

From this view of the Civil Law, we proceed to the consideration of the *Civilians* or *Roman Lawyers*.

This order of men may be traced to the institutions of Romulus himself. For when he had originated the distinction between noblemen and common people—the *patricians* and *plebeians*, he ordained, that every plebeian in the character of a *client*, should choose some patrician his *patron*,|| thus, in the true spirit of this wise policy, forming an artificial parentage and sonship, somewhat compensatory for the distinction established. Hence, to the priests and those

* "Whatever the Emperor ordains by rescript, decree, or edict, is law. Such acts were called constitutions." 1 *Inst. tit. 2*, § 6.

† "Civilians, who lived under the first Cæsars, are seldom permitted to speak, and only three names can be attributed to the Republic,—in the compilation." *Gibbon*.

‡ An abridgement of 2,000 treatises, and 3,000,000

of lines or sentences, reduced to 150,000, in the pandects. *Gibbon*.

§ These were compiled by Tribonian, Theophilus and Dorotheus, "from all the Institutions of the ancient Law, chiefly from the commentaries of the famous Caius. *Pro. to the Institutes*, § 6.

|| 2 *Dionysius*, 10.

of patrician rank—to men illustrious, educated, magisterial and influential, the poor, the young, the ignorant and the afflicted, had a right to look and apply for advice, assistance, and defence, as able and trust-worthy helpers; while they received in return, from their dependent clients, every testimony of respect—even a devotion of life itself, to their service. The parties were always fast friends, distinguished by mutual acts of fidelity and affection; and never allowed to testify, nor even speak against each other. To have a good patron, was esteemed a mark of divine favor; to have numerous clients, was thought to be proof of proportionate merit.*

The rival collisions which ensued between the parties patrician and plebeian, and resulted in the overthrow of the monarchy when it had existed 245 years, and the triumph of the plebeian claims, in the creation of the Tribunes, 15 years afterwards, paved the way for the Twelve Tables, which were ratified the 300th year of the city, and 450 before Christ. All laws prior to this period, were nothing more than usages and customs.† Differences were determined by the kings, according to the principles of natural equity; while their orders and decisions, being observed as laws, were published either by pasting them on a whitened wall in some public place, or by having them inscribed on tablets, and proclaimed by a herald.‡ But after the expulsion of the kings, not a vestige of these laws was allowed to remain valid, except such as were sanctified by common usage. The Consuls, their successors, however were under the like necessity of deciding cases upon the same equitable principles, there being no established rules to guide them, and the evils of uncertainty in every act of distributive justice, were increasing. All this being noticed by the intelligent plebeians, one Caius Terentius Arso, a Tribune of the Commons, proposed to have a body of laws established; and though violently opposed by the Patricians, he obtained a decree of the Senate,—confirmed by the Comitia of Centuries, in favor of his proposition. Hence, three envoys were sent to Athens, to copy Solon's famous laws, and likewise to collect similar materials from the other Grecian States. Their report was committed to ten Patricians, who prepared and presented the Laws of the *Twelve Tables*, previously mentioned; which, being ratified in the Comitia of Centuries, A. C. 450, became the National Constitution, and were ever afterwards the foundation, rule, and ordinance of public and private right through the Roman world. Cicero said, that the work, in his opinion, was superior to all the philosophers' libraries extant.§

These Tables form an era in the history of Roman jurisprudence.|| Plebeian influence was now aware of its strength and ascendancy; and within another century, all the great officers of state, not excepting the Pontiff himself, might be elected from the Plebeians. Thus office and honor were brought within the reach of every citizen; and though war was a favorite employment, it was presently found, that the arts of eloquence, like exploits in arms, commanded a sure passport to the heights of fame, so much the object of Romans. It had been apprehended, that literature would abate military ardor, and divert the mind from the field of glory;—an idea now inceptively treated as a prejudice, rather than a truth. Soon rhetoric became a favorite study, and other branches of education were ardently pursued as pre-requisites to its triumphant success.¶

It was in the age subsequent to the Twelve Tables, that the *profession of Law*, as such, had its origin. The patricians had engrossed the learning of prior times; they had also, like the Levites of Israel, been the oracles of the law, and they still thought themselves its sole depositaries. At first the Tribunes of the Commons vied with them for the palm, by keeping their doors open from morning to night, and giving aid and counsel to all who called upon them. Aspirants for office and promotion, they at once perceived, that all the orators in the Comitia or elsewhere, appeared to the greatest advantage, who were best acquainted with the principles and precepts of the law.** This

* 10 *Juvenal*, 44.—Term of education was five years. 2 *Gibbon*, 97.

† 3 *Livy*, 32, 57.

‡ 1 *Livy*, 32.

§ 1 *Cic. de Oratore*, p. 44.

|| After the XII Tables were ratified, the "law became a profession." *Gibbon*.

¶ 3 *Bigland's View*.

** "Arms, eloquence, and a knowledge of the law, promoted a citizen to the honors and public employments of the Roman State." 8 *Gibbon, Hist. &c.* 32. old edition.

stimulated to research and study; a course of reading was commenced and pursued. During this period, there were framed, from time to time, many rules and forms of indispensable use in making bargains; transferring property; constituting agencies; and instituting and prosecuting law suits. It likewise required skill to know what days suits at law might be commenced, and justice lawfully administered; some days being festival and lucky, some not. A knowledge of these matters was for a long time confined to the Priests and Patricians; and particularly the festivals, and consequently the court-days, were exclusively known to them; as the priests annually regulated the Roman Calendar. Alive to the subject, one Cneus Flavius, a notary or scribe of Appius Claudius Cæcus, a Lawyer, surreptitiously copied his book of forms, A. C. 310, and published it. For this service the Comitia of Tribes made him *Curule Ædile*, and afterwards the Centurial Comitia elected him *Prætor*.*

But the present was an eventful era in the world. The canon of the Old Testament Scriptures had closed an age before; the Jews were now subject to the Grecian dynasty; spiritual darkness was shrouding that devoted people; and mighty potentates, in succeeding ages, strove to avert pure religion and the laws of God from the earth. In so dark a period, how exhilarating to behold the lights of science blazing in Greece, and shining in Rome. Of the Roman literature, however, prior to this period, there is scarcely a vestige remaining; nor did the laws make very rapid progress, subsequently, towards system; much less, did Roman jurisprudence for many ages deserve the inscription of perfectibility. To qualify a young man for the profession of law, which had been so great an ornament to the patricians, and the means of raising many of them to the highest honors of the Republic, presently became a subject of anxious pursuit. The youth, therefore, first attended the elementary schools, which were established in all the large towns of the Republic. They then went to the grammar seminaries, in which "the teachers of the liberal arts" were supported by salaries;† and thus acquired all the knowledge of letters at home, which their means allowed them. A taste for Grecian literature, in those ages, exclusively predominated, and groups of young men finished their education at Athens, and in other Grecian cities; many of them becoming able to speak the Greek, with the facility they could their own vernacular Latin. Nay, as the Roman conquests and diplomatic intercourse extended, it was found to be important for learned scholars to be acquainted with Egyptian, Carthaginian, Persian, Hebrew, and other languages; and with the geography, history, laws and science of other countries.

A young man entering upon the study of law‡ and jurisprudence, attached himself, on terms stipulated, to some eminent Civilian; read, and often transcribed the few law-books published; made careful researches into the *Prætor's* formulas of Rules, the laws of the Comitia, and decrees of the Senate; consulted the written opinions of distinguished jurists; collected legal forms; and especially, committed the Twelve Tables to memory.§ But there were, during the Republic, very few law-writers, whose names have come down to us. Sexus Ælius Pætus, Consul, A. C. 194, was an inconsiderable writer, though a most able lawyer. His exemplary application commends itself to every student; being one whom Cicero greatly praised for his legal learning; and Ennius, surnamed Catus, was distinguished for his skilful knowledge of the law. There were two eminent Lawyers, by the name of Quintus Martius Scævola, who were cotemporaries. One of them, so much applauded by Cicero,|| as his learned instructor in the study of the Civil Law, achieved, when Consul, a victory over the Dalmatians, and signalized himself greatly in the Marsian war. The other, appointed pro-consul of Asia—a learned, ingenious, and eminent orator and law-

* 9 *Livy*, 46. 1 *Cic. de Orat.* 41. The lawful, or auspicious days, *Fasti Dies*, [Festum] were ascertained from the feast days in the Kalendar, kept by the Priests—now by Flavius made known among other fasts.

† 1 *Sullivan Lec.* 67, says "famous academies at Rome and Borytus furnished excellent Lawyers."

‡ Before Justinian's *Corpus Juris Civilis* was

published, "students could scarcely sit down to the imperial constitutions, under four years' previous study—now they apply themselves immediately to that course of reading." *Proem of the Institutes*.

§ 2 *Cic. Leg.* 23. *Pand.* § 1. 2. 2. 46.

|| *Cicero de Oratore*, 1, c. 48, also mentions Marcus Manilius, as sustaining the character of a great Lawyer, and of an eloquent and powerful orator.

yer, governed his province with so much discretion, as to be held up afterwards as a pattern of equity and moderation. He was murdered 82 A. C. in the civil wars of Marius Sylla. But lawyers in this period, sought fame rather by the sword, than by the tongue and pen. However, Caius Trebatius Testas, in Julius Cæsar's time, was eminently distinguished for his learning and integrity, his military experience, and his knowledge of law. He wrote nine books on religious ceremonies, and also treatises on the Civil law. These were of no small service to the student. So was a treatise written by Lucius Ælius Gallus, concerning the signification of all law-words—being a law-dictionary. But it was under the imperial government, that the names of the most celebrated lawyers were recorded. The opinions of twenty* or more, appear in the Pandects. Two only can be mentioned—Domitius Ulpian, a persecutor of the Christians, who was deservedly killed, A. D. 226; and Æmylius Papinian, his cotemporary, from whose famous school proceeded many able Lawyers, called "Papinianists." The students in these law-schools were called *auditors*, and one can imagine better than describe, what relief Justinian's Body of Civil Law, when it appeared, afforded to their studies, and how much it promoted their progress. When thoroughly read in legal science, and sufficiently versed in practical forms, they were fully examined,† and if found qualified for admission to the bar, their patron brought them forward, by introducing them to the management of causes jointly with himself.‡ Each legal junior was then a *Legisperitus*, a *Legista*, or *Lawyer*; and after years of practice and experience, he was a *Jurisconsultus*, § Civilian, or *Counsellor at Law*.||

At all times it is to be kept in mind, that the law was not undertaken during the Republic for the sake of pecuniary emolument. It was a science studied principally to qualify men for distinction as orators, statesmen, or military officers. The relationship of patron and client continued to exist, though gradually losing strength. Patrician patrons, when wealthy, resided on their estates in the country; professed lawyers dwelt in the city. Here were holden the several Courts and Comitia; here was the theatre for public speaking; and here consultations were had, and advice given. An eminent Lawyer was a kind of oracle of the city. His gate was open to all, and oftentimes his doors were beset with clients before day-break. Seated in a separate apartment, on a floor a little elevated, like a Prætor's tribunal, he listened to his client's stories and statements—to which he gave his opinion or advice, sometimes verbally, sometimes in writing. This service was originally granted by none other than by persons of the highest rank, distinguished for their superior wisdom and knowledge. But Titus Coruncanius, the most ancient *plebeian* pontiff, A. C. 250, is said to have been the first who gave advice freely to all the citizens, clients or not, without distinction. This being popular, was imitated—no one being, at any time, forbidden to give advice about matters of law; even a patron was only under obligation to his clients. It was common for such voluntary lawyer, to walk in the forum, and to such as sought his advice, he gave it on the spot or at his own house, as suited convenience. Their opinions were highly respected; being given with much thought and care; and sometimes lawyers, indeed, consulted together on very difficult questions, in the temple of Apollo.

It was among the offices of a patron to explain the law to his clients; to give them advice; to manage their suits, and argue their causes. But because a *patron*, though a man of wisdom and learning, was not always a professional lawyer or eloquent orator, it was often found necessary to employ a learned and

* Namely *M. Antistius Labo*, of incorruptible probity, and *C. Ateius Capito*, of a pure though more dominant spirit. These, from their different characters and opinions, gave rise to sects of lawyers: *Q. M. Scævola*; *P. Alfenus Varus*; in the time of Augustus. *Sizus Pomponius*, a disciple of Papinian; *Cassius*, principal of the Cassianian school; *Masurius Sabinus*; *Lucinius Proculus*; *Neratius Priscus*; *Juventius Celsus*; *Priscus Jabolonus*; *D. Ulpian*; *A. Papinian*; *Julius Paulus*; *Reverennius Modestinus*; *Salvius Julianus*; *Carius*; *Callistratus*, of Athenian descent; *Venuleius Satur-*

ninus; *Ælius Marcianus*; *Ælius L. Gallus*; *C. Augustus Sabinus*; *Hermogenes*; *Caius*, whose institutes had been read in the schools:—Few, after the Augustan age. *Gibbon*.

† *Jus Code*, 2. 8. 3—2. 7. 8. et. 17.

‡ 6 *Pliny*, *Ep.* p. 22.

§ "Anciently licensed by the emperor, and called *Jurisconsulti*." 1 *Inst. tit.* 2, § 8.

|| Five years were spent in the course of education and studies, and then the young lawyers sought their fortune in the Provinces. 3 *Gibbon*, 53.

popular *advocate*,* to plead the cause. After advice given, therefore, he who for another took inceptive conusance of a controversy, and the first steps in legal process, was a *cognitor*, similar in power and place to a modern attorney. A fourth agency in legal affairs, was that of *Proctor*,† who acted for his client under special authority, and perhaps in his absence, though the law always required the parties to be present in all their trials.‡ Those, moreover, known as *Cantores* in the Civil Law, were scriveners or draftsmen—lawyers, or perhaps notaries, of technical skill and learning, as special pleaders and conveyancers. In all civil causes, a patron or advocate, called the *orator*, and a cognitor, or attorney, were allowed; and sometimes such, on the request of parties who were poor, would be assigned to them. But no advocate nor cognitor, was allowed to a notorious or capital criminal,§ who had forfeited his liberty or his life. To be but charged with such heinous turpitude, forfeited all claims to the allowance or aid of a legal advocate. There was no commissioned prosecutor; the accuser of high officers, was a magistrate—in other cases, he might be a private person, though seldom a lawyer; and hence the public policy of withholding all appearance of succor from so daring and depraved an offender. To the examination of witnesses, succeeded the orations or pleadings of the patrons, [or advocates, when allowed,] being often the finest specimens of argument and oratory. Then it was, that they displayed the fruits of their erudition, and the flowers of their eloquence.|| For the fine speaker, whether in the Senate, the Comitia, or the Forum, was sure of his laurels. Mean time, the culprit on trial, wore a rusty, defaced gown; and when his fate, if convicted, was death or banishment, it was allowed to him, while engaged in pleading for himself, to present his wife and children before the comitia or tribunal to awaken in his behalf the sensibilities of the assembly or court. But in process of time, the trials and speeches were extended to such an unreasonable length, as to educe the Pompeian law, A. C. 49, by which, in civil cases, the examination of witnesses was limited to three days; and the plaintiff's orator was restricted by the water-glass to two hours, and the defendant's to three, in their respective speeches. The cases were stated on each side, and then argued; and it was an immemorial usage for the lawyer to receive no pecuniary emolument. To preserve inviolate this wise policy, it was found necessary, at length, for the Comitia to interpose, and they passed the Cincian law, A. C. 201, by which, every lawyer was forbidden to take money or any present for pleading a cause, under a four-fold penalty.¶

The rewards which the able patron or eloquent advocate expected, were favor, fame, and promotion.** There were now no obstacles in the way of merit; most of the judicial officers, and many other functionaries, were taken from the civilians; and the most deserving were the most prominent candidates of all others. These presented their names to the magistrates; appeared abroad in gowns, white as the fuller's art could make them; shook hands and familiarly conversed with every person they met; and otherwise paid court to their fellow citizens in the way best calculated to win favor. So frequently had they, as public speakers, the opportunity to address popular assemblies, that no other country presented superior encouragement to effort and eloquence. Their fame, especially when plumed by a knowledge of the law, often vied with the most exalted military merit in the field. The true reputation of the Civilians, was perhaps at its zenith, about an age before the Christian era. The lawyers in those times were of illustrious parentage, or of the best plebeian

* "Advocate," 39 *Liv.* 55. In the 4th century of the Christian era, the profession had fallen mostly to plebeians and freedmen. *Gibbon*.

† A proctor must file with the clerk his mandate or power of attorney, or be nominated by his client in open court, 4 *Inst.* tit. 11, § 3.

‡ *Asconius* says four kinds of law-agents, or lawyers.

§ *Code* 3, 12, 8.

|| Some were celebrated writers. Lucius C. Piso, a Tribune and Consul, A. C. 149—6, gained the greatest honors as an orator, a lawyer, a statesman,

and historian. So provident was he of time and money, as to be surnamed *Frugal*. So M. *Emilius Scaurus*, Consul and Censor, about A. C. 100, distinguished for his eloquence at the bar, no less than for his valor in Spain, was a writer of eminence.

¶ The Levitical Lawyers exacted no fees—no pecuniary rewards for their services, before the canon of the Old Testament Scriptures was closed. They were, however, supported by Tithes.

** A. D. 300, to A. D. 500, all the civil magistrates were drawn from the profession of Law. 2 *Gibbon*, 97, *new ed.*

talents:—learned, emulous, high-minded men. But their motives were entirely selfish; virtue, valor, fame—these were in their view the supreme good. They were polytheists, and most superstitious devotees to auspices and omens. Strangers to any moral law that was divine, they thought little or nothing of the fear or favor of the “Immortal [unknown] gods,” as they called the infinite Deity. Nor did all those mythological deities, priests and sacrifices, so much as deepen or refine the moral sense. Had not their pagan rites rather, influences in every way to harden and corrupt the whole heart?—so that, in consequence of riches and luxury, when introduced, and more especially when increased, after the overthrow of Carthage, A. C. 149, the wealthy plebeians joined the patricians, and they in conjunction engrossed all the honors and emoluments of the Republic. The body of the people became oppressed; the augurs were very obsequious oracles; the lawyers were overawed; the tribunes, bribed or overpowered, all gradually yielded their influence; and Roman liberty fell into ruins.*

But the change of the *republican* to the *imperial* government, had a revolutionary effect upon the character both of the civilians, and of their profession. They were soon permitted to take fees from their clients,† though never to exceed ten sesteria—about \$300 of our money. The consequences were, that the ancient relationship between patrons and clients gradually fell into disuse; persons of the lowest rank often assumed the legal profession; advocates, from a pretended desire of assisting their fellow-citizens, made a trade of their abilities and eloquence; lawsuits were multiplied; pleadings were venal; and in short, they who once sought honor as a reward for their services, now began to live and even grow rich on the spoils of suitors’ fortunes.‡ Cicero says Lucullus received large sums in free gifts and legacies, and that he himself had been bountifully enriched in the same way.§ After the termination of the Republic, however, the Lawyers became more numerous, and yet in general far more learned in their profession than before. As the avenues to promotion closed, they devoted themselves more exclusively to their vocation. Their opinions, which had the special regard of Augustus, grew into such credit in the reign of Tiberius, that he prohibited any person from presuming to give opinions in matters of law, without a special license; and such opinions, in a subsequent reign were, under an imperial command, received by the judges as law.|| But some had their whims. One Regulus, a famous advocate, used to wear a white patch on the one or the other side of his forehead, as he was to plead for plaintiff or defendant. Largius Licinius, a Civilian under Nero, introduced the custom so much ridiculed by Pliny, of employing a herald, who followed them from court to court, to collect hearers that might applaud them while pleading; for which service he received his “dole”—a docteur equal, perhaps, to forty cents.¶ Lawyers annually attended the *pro-consuls*, *pro-prætors*, and *procurators* from Rome, when they went into the Provinces. The powers of the first were mostly executive—the *second*, judicial—and the *third*, both—all the three being extra magistrates, invested with authority equivalent to the exigency of the place they were appointed to fill. The law always carefully guarded the profession. For, by the Twelve Tables, a “patron who defrauded his client, was execrable.” If an advocate used abusive language, or defended his client by false statements, or betrayed his cause, he was either suspended, removed, or penally punished.**

To conclude—there were within the three first centuries of the Christian era, many able and eminent Lawyers,†† only one of whom can be particularly no-

* Adams’ *Rom. Antq.* 162—4, 210, 224—8. Augustus was made Tribune for life, A. C. 26, and raised above law; A. C. 19, perpetual Consul; and A. C. 15, power was given him to make what laws he pleased.

† A present—“*Honorarium*.” Suetonius, in *vita Neronis*.

‡ Nepos in *vita Attici*.

§ According to one account, £200,000 sterling. *Midd. vita Cic.* 514. In Justinian’s time, the fee must not exceed 100 aurei in each cause.—*Pand.* 50. 12. 1. 12—about \$400.

|| Code.

¶ 2 *Pliny Ep.* p. 14.

** Code, 2. 6. 6. *Pand.* 48. 10. 13. 1. Code, 2. 7. 1—3. 1. 14.

†† Besides those previously mentioned, see *L. Balbus*; *Cassellius Aulus*; *Lucius Cassius*, whose severity in the application of the law, has made the words *Cassium Judices* since to apply, as a proverb, to rigid judges. *Cassius Longinus*, a lawyer blind with age, was put to death by Nero, because of his name, and descent from C. Cassius, one of *Cæsar’s* assassins. Suetonius *vita de Nerone*, § 37. *Juzen-*

ticed, he being worthy of universal imitation and applause, as a standard of character in all places. This was Pliny the younger. He was born A. D. 62, received the greatest part of his education under the celebrated Quintilian; and at the age of 19, he appeared at the bar. Here he distinguished himself so much by his eloquence, that he and Tacitus* were esteemed the two greatest orators of the age. He did not make his profession an object of gain, like the rest of the Roman pleaders—he refused fees as well from the rich as the poorest of his clients; declaring, that he cheerfully employed himself for the defence of innocence, the relief of indigence, and the detection of vice. When pro-consul over Pontus and Bythia, he displayed most exemplary justice and philanthropy; and the persecution, begun against the Christians, he caused to cease; solemnly assuring the Emperor, Trajan, that “the followers of Christ were a meek and inoffensive set of men—that their morals were pure and innocent, they being free from all crimes; and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and to relinquish every unjustifiable pursuit.”† If he was popular in his Province, he was admired at Rome; for there he was the friend of the poor, a patron of learning, and an example of affable manners, and of the most excellent virtues. He expended a considerable part of his estate in his efforts to promote the instruction of his countrymen, and liberally aided youth whose poverty would otherwise have deprived them of a public and liberal education. He died in the 52d year of his age. He wrote a history of his own times, which is lost—a panegyric on Trajan, which, with ten books of letters, only is preserved. These, embracing a great number of facts and anecdotes, exhibit a purity and elegance of style, worthy the pen of a Cicero; and sentiments richly becoming the generous apologist of Christ’s disciples.‡

Still he possessed a character, devoid of one quality, and that of infinitely more importance than any other.—Pliny was not a Christian.§ In every study, he was a better scholar than in the science of religion connected with the heart. Nor is it without apprehensions, that too many, in subsequent ages, possessing talents, law-learning, and virtues of an high order, have been equally inexperienced believers in the doctrines of divine forgiveness and grace,—content with the embellishments of the outer man, and of the mind, while strangers to regenerate faith and disinterested motives. But there have been Civilians, ancient and modern, able to see the true and mighty difference between the laws of Moses and Justinian—between religious principles and moral sense; and to find in the Scriptures, pardons as well as penalties:—Christian Lawyers, who reflect Immanuel’s image, by making the law a lamp, and the gospel its glory. For they value faith above fees or fame; they counsel the widow and the orphan without price or reward, and scatter peace and benefits among friends and foes. Wise to do good, they become co-helpers with the angels of the churches, to devise ways and means for the education and relief of the poor, and for promoting the best interests of the community.

tius Celsus, who conspired against Domitian, the imperial monster; also, many a “*Basitus*,” i. e. insignificant lawyer. *Lucian* left the practice because of the artifices in a lawyer’s life. *Modestinus*, who compiled the *Pandects*.

* Tacitus was also a great Lawyer. He and Pliny were great friends.

† Felix Minutius, an African lawyer, who flourished A. D. 207, wrote an elegant dialogue in defence of the Christian religion, called *Octavius*, from the

principal speaker in it. It reflects much honor upon the writer.

‡ *Lempriere Class. Dict. in vita de Pliny Secund.* The period of three centuries—one before, and two after the Christian era, was “a learned and splendid age of Jurisprudence.” Schools were instituted, books composed, and both the dead and the living contributed to the student’s instruction. *Gibbon*.

§ 1 *Milner’s Chh. Hist.* 147.

[To be continued.]

HISTORICAL SKETCH OF THE ACADEMICAL AND THEOLOGICAL INSTITUTION AT NEW HAMPTON, N. H.

[By WILLIAM E. WORDING, M. A.*]

NEW HAMPSHIRE was early distinguished for the prevalence of a deep sense of the importance of General Education. In common with the great body of our "New England Fathers," the original settlers, with their immediate descendants, regarded intelligence and religion as the basis of equitable government; and the only security of civil rights. Common schools were every where established. Academies, though at a comparatively later date, were incorporated, and several were amply endowed by private munificence.

With similar views, in 1821, the citizens of New Hampton (a small town in the central section of the State,) then but a handful in numbers, and with very small pecuniary means, determined upon establishing an Academy, or Grammar School, within their own limits. And such was the zeal and fixedness of purpose manifested in the enterprise, stimulated by some opposition of a local character, that, in five days after the preliminary meeting to devise means for the erection of suitable buildings, the frame of an edifice, twenty-six feet by thirty-two, with two commodious halls, was put upon its foundation. Previous application having been made, June 27, 1821, an act incorporating "the Proprietors of New-Hampton Academy," passed the Legislature of New Hampshire. The building above mentioned, which was commenced April 12, having been nearly completed, at the first meeting, under the act of incorporation, July 16, 1821, a committee was authorized to procure an instructor; and subsequently Mr. George Richardson, then about to graduate at Dartmouth College, was appointed Preceptor. The income of the school was voted for his support. At a subsequent meeting of the Proprietors, Aug. 6, 1821, agreeably to the provisions of the charter, a Board of Overseers, consisting of five members, was chosen; viz. Hon. John Mooney, of Meredith, Rev. Thomas Fowle, of Holderness, Rev. Thomas Perkins, of New Hampton, Moses H. Bradley, Esq., of Bristol, and John K. Simpson, Esq., of Boston. Ms. November 12, 1821, a Board of Trustees was also appointed, consisting of George Richardson, (he having entered upon his duties as Principal,) W. B. Kelley, Esq., Stephen Magoon, Esq., John Harper, and Joshua B. Drake, all of New Hampton. The immediate direction of the affairs of the school, aside from personal instruction, was placed in the hands of the Trustees, subject to the ultimate control of the Board of Proprietors. The powers and duties of the Overseers do not appear to have been defined, otherwise than merely to review the proceedings of the Trustees, and report to the Proprietors. However singular the creation of two such distinct organizations may appear, deriving all their power from a Corporate Body, to which the people at large were admitted by the payment of the small sum of five dollars, it was doubtless considered a wise and liberal policy; and savors strongly of that democratic principle which is so prevalent among the yeomanry of the "Granite State." It is certainly a peculiar feature in the government of literary institutions.

The first academy building, the cost of which was estimated at \$900, was completed, as has been before intimated, by subscriptions mostly from inhabitants of the town. Among the original donors, we notice as the principal, the names of John K. Simpson, Esq., of Boston, W. B. Kelley, Esq., and daughter, John Harper, Joshua B. Drake, and Nathaniel Norris, a singularly worthy and upright citizen, who has been in the service of the Institution as Treasurer, with the exception of but a short interval, since its first organization. All were anxious to contribute their mite, if not in money, at least in its equivalent, and

* Mr. Wording, at the time of his preparing this article, was Professor of Latin and Greek Languages and Literature, in the New Hampton Institution. He has since become Principal of the Female Department in the High School at Cheraw, in South Carolina.—*Eds. Quart. Reg.*

the man who furnished his barrel of cider or bushel of potatoes, was considered, in the estimation of himself and of public opinion, as providing as useful and ample a quota, as many of his compeers. The Academy was opened equally for gentlemen and ladies; and the first year, under the administration of Mr. Richardson, the Preceptor, there were eleven ladies, and twenty-nine gentlemen. During the second year, 1822, the whole number was eighty-seven; and in 1823, seventy-seven. In May, 1825, Mr. Richardson resigned. He is represented as having been a good scholar. He was an Episcopalian, of good reputation, and devotedly pious. He has since deceased.

Mr. Richardson's immediate successor was Rev. Bezaleel Smith, then of Randolph, Vt., a graduate of Dartmouth College, and now pastor of the Congregational Church in Rye. He is said by the people of the place, though a man of decision, to have gained the affection of his pupils in an eminent degree, and to have exercised an important influence in furthering the interests and reputation of the school.

The New Hampshire Baptist General Convention being in session at Meredith the same year, overtures, soliciting its aid, were made by the Board of Proprietors of New Hampton Academy, which, upon certain conditions, were acceded to by the Convention; and in June 1826, on petition, the original charter was so amended as to give said Convention the power of appointing five Trustees and five Overseers, in addition to the number appointed by the Corporators, with the Principal *ex officio*. The name of New Hampton Academy was changed to that of the New Hampton Academical and Theological Institution, and it was provided that the Principal should be a regularly ordained clergyman of the Baptist denomination. In consequence of this new arrangement, Mr. Smith resigned his office as Principal, and the Rev. Benjamin T. Farnsworth was appointed his successor and Professor of Ancient Languages, and Mr. Smith Professor of Mathematics and Natural Philosophy. The first Trustees appointed by the Convention under the charter as amended, were the Rev. Messrs. Williams, of Concord, Pillsbury, of Hebron, Tripp, of Compton, Richardson, of Gilmanton, and Taylor of Sandbornton. The first Overseers were the Rev. Messrs. Crocket, of Sandbornton, Gibson of Goffstown, Higbee, of Alstead, Ames, of Washington, and Davis, of New London. Here commenced a new era in the history of the Institution. It not only received the patronage of the Convention, but became an object of *intense solicitude* to the denomination in the whole State. Through the blessing of God, and favored by auspicious counsels, it soon became "*the Institution*" of the Baptists in New Hampshire, and acquired a celebrity in other States, and in the community generally, rarely equalled by any institution of a similar grade in the Union. The place, from its retired situation, and its freedom from the varied temptations of city schools, was deemed a safe resort for youth from Boston, and other cities. Hence a considerable number of the scholars at first, were boys; none of whom, however, were admitted under eight years of age. As its reputation for sound learning advanced, young men, particularly of the class preparing for College, in great numbers availed themselves of its advantages. The whole number of students for the year 1826, was one hundred and sixteen; and in 1832, the last year of Professor Farnsworth's administration, the number increased to three hundred and fourteen. A plan somewhat peculiar, which was carried into effective operation, for the increase of available funds, was adopted at the same time, to bring in a large number of students. Each church, for a specified number of years, was pledged to pay the tuition of one scholar or more, with liberty to send him or not.

In August 1827, Mr. Smith resigned. The Board of Trustees, as appears from their records, testified their high regard for his character, by a formal resolution. From this time till 1832, Mr. Farnsworth was assisted principally by temporary teachers, when the Rev. William Heath was appointed Professor of Mathematics and Natural Philosophy. Meanwhile, an additional edifice had been erected, thirty-six feet square, with two commodious halls; one designed for a chapel, and the other for recitations, philosophical apparatus, minerals, &c. June 2, 1828, preliminary measures were adopted for the erection of an edifice

of brick, of three stories, one hundred feet by thirty-six. The estimated cost was eight thousand dollars. Of this sum, it appears that the Hon. Nicholas Brown, late of Providence, R. I., subscribed five hundred dollars; and Mr. Simpson of Boston two thousand dollars, in addition to his subscription of seventy-five dollars per annum, for five years, at the commencement of the school, which was to enure, in the language of the original charter, to the "the promotion of science and the useful arts." Mr. Simpson was, in the infancy of the Institution, and even, till his death, in 1837, justly regarded as its chief patron, as the recorded testimonials of the Trustees fully evince.

The above-mentioned building was actually commenced in 1829, and completed in 1831. It comprises a dining hall, and, with an attic story, thirty-seven dormitories.

With a liberality worthy of all praise, in April 1828, the citizens of Smith's village, so called, in the town of New Hampton, proposed to place by deed, in the hands of the Board of Trustees, a suitable edifice for a Female Seminary, on condition that it should be located in that place, as a distinct branch of the Institution. The proposition was gratefully acceded to, and in the following year this branch of the Seminary went into operation. Miss Martha Hazeltine was appointed Principal, and Miss Rebecca Hadley, assistant.

In June of the same year, for the purpose, probably, of securing more effectually the *religious* character of the institution, agreeably to a petition of the corporators, the act of incorporation was further amended, by giving to the Baptist Convention of the State of New Hampshire, the power of electing *seven*, instead of *five* Trustees, comprehending a decided majority of the whole Board; and providing that "no alteration shall hereafter be made, without the consent of the aforesaid Baptist Convention."

Early in the year 1833, Mr. Farnsworth resigned his station, and the Rev. E. B. Smith, a graduate of Middlebury College, and subsequently of Newton Theological Institution, at that time pastor of the Baptist church in Poultney, Vt., was appointed his successor, as Principal, and Professor of Theology. Mr. Farnsworth, since President of Georgetown College, and now Principal of the Prather Grove Seminary in Louisville, Ky., appears to have enjoyed a distinguished reputation both as an instructor and disciplinarian. He was a graduate of Dartmouth College, and his early associates in study speak in the highest terms of his literary attainments. His energy, firmness, and perseverance, contributed, in no small degree, to give that *popular* character to the Institution, which has since been so uniformly sustained. The Trustees do not appear to have failed in properly appreciating his labors. For upon his resignation, we find the following flattering testimonial:—"Resolved, that the Board of Trustees of the Academical and Theological Institution of New Hampton, regret the dissolution of the connection of Professor B. F. Farnsworth with the Institution; and that the thanks of the Board be presented him for his unwearied and successful efforts to promote the interests of the Seminary over which he has so long and so ably presided."

Although the name of the Institution had been changed in 1826, which appeared indicative of an intention to organize a Theological Department as distinct from the original design of the grammar school, yet no measures to this effect were adopted till August, 1828, when the outline of a course of Theological study, was reported by a committee of the Board. Much, however, was left to the decision of the Professor of Theology, from a consideration of the varying circumstances of students, who might present themselves for admission, and the immediate and pressing wants of the churches. The minimum requisitions, were a common English education, with the principles of Interpretation, private reading of the Old and New Testaments, with critical examinations and recitations; Dissertations on a brief series of subjects, embracing Christian doctrine, practice and experience; with plans of discourses for the pulpit. The middle course, was a thorough English education, embracing the systems of natural and moral Science; Evidences of Natural and Revealed Religion, in a course of recitations from Paley, Butler, &c.; a system of Divinity from Fuller, Dwight, Hopkins, &c., with the preceding requisitions.

The maximum requisitions were intended for those who might possess the literary attainments mentioned above, and have, in addition, a knowledge of the Original Languages, or of the Greek only, viz.: translation and critical comparisons of the original with the common English versions; Lectures on Pastoral duties, with such other exercises as the Professor might deem proper. These several courses have been modified from time to time, into the regular course, as presented in the following schedule.

FIRST YEAR.

- 1st Term. { Algebra, Principles of Physiology, Elements of Composition, Scripture
Geography, Biblical Antiquities.
- 2d do. { Chemistry, Natural Theology, Religious Affections, History of the U. S.,
Principles of Elocution.

SECOND YEAR.

- 1st Term. { Geometry, Intellectual Philosophy, Evidences of Christianity, Inspiration
of the Scriptures, General History.
- 2d do. Moral Philosophy, Political Economy, Principles of Interpretation.

THIRD YEAR.

- 1st Term. { Natural Philosophy, Biblical Exegesis, Biblical Theology, Ecclesiastical
History.
- 2d do. { Astronomy, Ecclesiastical History, (con.) Biblical Exegesis, (con.) Bibli-
cal Theology, (con.) Rhetoric.

FOURTH YEAR.

- 1st Term. { Logic, Butler's Analogy, Homilectics, Biblical Exegesis, (con.) Biblical
Theology, (con.)
- 2d do. { Biblical Exegesis, (con.) Biblical Theology, (con.) Pulpit Eloquence,
Pastoral Care.

These plans may seem too limited; but they do not appear so upon a comparison of circumstances. There are but six or eight thousand Baptist communicants in the State of New Hampshire, and many of the existing churches *have been*, and *are* still altogether destitute of pastoral instruction; and not being thoroughly convinced of the utility of a course of *Classical* as well as *Theological* discipline, are continually presenting the most pressing claims for the *immediate* service of the young men whom God has called to the work of the sacred ministry. As public opinion in the denomination becomes gradually corrected, and more ample means are provided for the support of instruction, it is the design of the Trustees to extend and elevate the course, and to furnish the requisite increased facilities. We have an earnest of this, in the recent enlargement of the annual subscription by which the Professor has hitherto been sustained,—the devising of legacies contributing to the establishment of a permanent fund, and the appointment of an additional Professor, in 1838, in the person of the Rev. I. N. Brown, late pastor of the Baptist church and society in Exeter.

It does not appear that the Theological Department as a distinct branch of the Institution went into full operation, until the appointment of the Rev. Mr. Smith in 1833; at which time there were seventeen students, which number, in 1839, had increased to thirty-one. The *establishment* and *perpetuation* of a pious and devoted ministry, was one of the chief objects of the Directors of the Institution. Hence, in addition to the usual license or testimonial from the church to which the candidate may have belonged, he was required to subscribe a declaration "that he had earnestly consulted the Divine will with all sincerity and uprightness of heart, and submission to the sovereign control of Providence." He was required to make it his first and chief object to cultivate a spirit of deep and uniform piety, to maintain habits of strict, exemplary Christian deportment, to manifest a readiness to improve every opportunity to do good, to endure sacrifices and trials, and in every way to advance the great object to which he had consecrated his life. "And for the exercise of these active habits, the manifold character of the Institution and students has always afforded ample scope. The Department has a Library consisting of six hun-

dred well selected volumes, which is constantly increasing. There is also a Lyceum for mutual improvement in personal piety, and weekly religious discussion.

In the same year, Jeremiah Chaplin, Jr., son of President Chaplin, late of Waterville College, was appointed Professor of Languages. The finished education and accurate scholarship of this gentleman, afforded a strong guarantee to the friends of classical learning, that that great *desideratum* in most of our schools—a thorough preparation for college, would be fully realized in this Institution. His resignation, the following year, was much regretted. He was succeeded by Stephen Morse, Esq., now associate Professor of Languages in the Wake Forest College, N. C., who was in his turn succeeded by the writer of this article. Mr. Morse was an excellent teacher, and the beneficial results of his successful labors will long be remembered by the friends of the Institution, and by those graduated under his charge during their whole literary career. He seems to have been the first who set himself seriously to work in correcting the long cherished habit of mere translation, without regard to grammatical accuracy or analysis. Professor Heath was succeeded in the department of Mathematics, by I. B. White, Esq., now in charge of the same department in the college mentioned above. Mr. White seemed to have been deservedly popular both with the Trustees and students, and in all the branches of his superintendence, to have introduced those habits of strict analysis, by which knowledge, instead of being the mere “lumber of memory,” is a source of pleasure to the possessor, and of the greatest value to mankind.

A Literary Society was formed at the commencement of the school in 1821, out of which grew the present society called the “Literary Adelphi.” About the year 1830, a new society originated, under the name of the “Social Fraternity,” composed principally of seceders from the society already established. These societies have continued till the present time. They furnish nearly equal advantages, having each a well selected library of about six hundred volumes. Their Reading Rooms, furnished with much taste and elegance, are provided with the various leading political and religious papers of the State, and with the Reviews and popular Periodicals of the Union. They have always exerted an important influence in extending the patronage of the Institution.

In 1835, the Institution was visited by the Rev. Drs. Cox and Hoby, Delegates from the Baptist Union in England to the United States Triennial Baptist Convention. Their description of the examination, studies, and other exercises, in the published account of their tour, can but be gratifying to its friends.

The same year, Mr. White was succeeded by Mr. Pierce, a recent graduate of Waterville College. This gentleman after efficiently and successfully laboring for a time, was obliged, in consequence of ill health, to resign, that he might remove to a more congenial climate. He is at present the Principal of a literary institution in Macon County, Georgia. Mr. Pierce was succeeded by the Rev. Amasa Buck, in the fall of 1836. Mr. Buck brought with him, from the Academy over which he had formerly presided, a valuable Philosophical and Astronomical apparatus, cabinet of minerals, &c., the whole comprising a collection unequalled by that of any similar institution in New England. This the Institution subsequently obtained by purchase. Mr. Buck was succeeded by Prof. W. L. Eaton.

The Female Seminary, which commenced its operations as a distinct branch of this Institution in 1829, arose, in a few years, to such a degree of distinction, that, though the number of students, the first year, was but 54, the minimum average for each year for the last eight years, has not been less than 150. The permanency of the principal teachers has contributed, in no small degree, to this prosperous result. About the year 1834, a Library and Missionary Society was formed, to which most of the young ladies attached themselves soon after becoming members of the Seminary. It meets weekly, for literary exercises, and monthly, for Missionary purposes. Its character and proceedings are already made known to the public by its annual reports. In 1837, a course of study, of the most liberal character, was prescribed for the female department, which, to a considerable extent, has been adopted in practice.

From the foregoing particulars, it will be seen that the design of the Institution is 1st, To prepare young men of promise for the service of the ministry. 2d, To furnish a complete preparatory course of classical study, for college. 3d, To qualify young men for successful teachers of English schools, and for mercantile and manufacturing pursuits. 4th, To furnish common schools and female seminaries with a competent supply of qualified and efficient teachers. The patronage of the Institution for several years past, has been remarkably uniform, the whole number of students varying from 350 to 390, each successive year. Thousands of young men have enjoyed its advantages, and hundreds of them have been or are now employed in the work of the ministry.

The Institution has been singularly and extensively blessed with revivals of religion. Fifty, as was hoped, experienced the pardoning grace of God, during the fall of 1839. The Institution has been sustained by the prayers and contributions of a religious community; and its religious character has ever been one of its essential features.

POPULATION OF CHINA.

[Abridged from the work of Mr. MEDHURST, published in 1838.]

WE have somewhat more than probability to guide us, in endeavoring to ascertain the population of China. We have the evidence of men who have long resided in the country, and a variety of estimates taken by the natives themselves, and published by imperial authority. While the learned of Europe are sitting at home, and calculating what may or may not be, which they decide according to their several hypotheses, and partialities; we have the testimony of eye witnesses and actual residents, as to what really exists. Between these bare supposers and personal inquirers there can be no difficulty in determining on whom most reliance is to be placed. The speculators on China's population, however, aware that facts are against them, have sought to throw discredit on the witnesses produced on the other side, by bestowing on them the most opprobrious epithets, and calling their veracity into question on every occasion. The authorities most likely to furnish information on the subject of China, are the Catholic missionaries, and the Chinese themselves. The former, who penned the "Edifying and curious letters," are sometimes spoken of jocularly as "reverend gentlemen" telling their "pleasant stories;" at other times more cavalierly, as "stupid and lying missionaries, who contrived to impose upon Europeans with their absurd and ridiculous notions." Malte Brun, however, describes them as "weak and credulous, rather than wilfully mendacious." It must be confessed, that these are rather hard terms to bestow upon men who have left their native land, and ventured all, to spread what they conceive to be the truth; men, at the same time, of much learning, and, one would hope, of some sincerity—who have deserved better than to be denounced as downright liars, in matters where they had neither interest nor inclination to deceive. Their opportunities for ascertaining the fact, were many and great, as they were engaged, by imperial authority, in travelling through the various provinces, and drawing up a statistical view of the empire; so that they were not likely to be easily imposed upon by accounts inconsistent with truth.

The Chinese authorities have been treated in a still more unscrupulous manner, and the estimate given by a principal mandarin, to Sir Giles Staunton, is described as being as complete an example of Chinese mendaciousness, as any ever afforded; and, as a document, bearing on its very face, the marks of fabrication. It is comparatively easy to get rid of adverse testimony, by throwing discredit on the judgment or veracity of the witnesses; but though the Chinese may be, generally, given to fabrication and exaggeration, yet, in a matter where the only trial of veracity is to transmit returns from the people to the government,

and to record them in public documents, we do not see why they may not be believed. The documents, thus drawn up and published by the Chinese executive, are not intended for the eyes of foreigners, or meant to exalt native resources in the estimation of surrounding nations; on the contrary, the emperor, in the edicts referring to the population, does not speak of its amount in a boasting, but a complaining tone; for, like another Malthus, he is afraid lest the increase of population should entrench on the means of subsistence, and a famine be produced; he, therefore, exhorts the people to diligence in husbandry, that they may raise as many of the necessities of life as possible, and to economy in their expenditure, that they may make them go as far as they can.

Now, however mendacious the Chinese may generally be, we can only expect them to gratify their lying propensities when interest allures, or when they have no means for ascertaining the truth. That they can have no interest in deceiving the world, is evident from their unconsciousness of these statements being published to the world; and that they have every possible means of ascertaining the amount of the population, will appear from the manner in which those returns are made, and the census obtained. The law on this subject, is as follows:—

“All persons whatever shall be registered, according to their respective professions or vocations. When a family has omitted to make any entry in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows. When any master of a family has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property; and with eighty blows, if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid by two degrees, and the person harbored shall be liable to the same punishment. In all these cases, the register is to be immediately corrected. In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to assist and oversee in the performance of all public matters. These ‘elders’ must see that all the families in their respective divisions have been registered; and failure in doing this, exposes them to the bamboo. The returns of population are to be made annually.”

On this subject, Dr. Morrison observes:—

“In the Chinese government, there appears great regularity and system. Every district has its appropriate officer; every street its constable; and every ten houses a tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board, always hanging up in the house, and ready for the inspection of authorised officers, on which the names of all persons, men, women, and children, in the house, are inscribed. This board is called a *mun pae*, ‘door tablet,’ because, where there are women and children within, the officers are expected to take the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said, that names are sometimes omitted, through neglect or design; others think that the account of persons given in, is generally correct.”

The census thus annually called for, by the Chinese government, and published in their official accounts of the empire, is demanded with the view of enabling the ruling powers to ascertain the state of the country, in order that they may apportion the due amount of government officers, and police force, to each district, and make suitable provision for the necessities of the people, in case of famine. According to the system adopted by the reigning dynasty, a considerable proportion of money and grain is retained in the provinces for the service of the state, and the exigencies of the people; and it would be difficult to know what amount should be reserved, unless the average number of the inhabitants were ascertained. It is, then, to assist the government, in making proper arrangements for the home administration, and not to impose either on themselves or foreigners, that this census is taken. It is published in a work,

given out by imperial authority, called the *Ta-tsing-hwuy-teen*, or "Collection of statutes for the present dynasty," where the various arrangements, for the direction of the six tribunals, are fully particularized. Under the item of revenue, the account of the population occurs; and as this work has been published at different periods, it affords a criterion to judge of the state of the population through successive years.

Now the question occurs, Are these official documents to be believed, or are they not? When any European government orders a census to be made, and publishes a state paper, declaring that such and such is the result of their researches and calculations, it is generally believed. No one objects to the statement, on the ground of that government professing the religion of the Romish or Greek church, or professing no religion at all; but since it is a matter of mere civil polity, with which they must have a much better acquaintance than others can possibly have, they are allowed to make their own statement, and are believed accordingly. In negotiating with foreign powers, or in managing matters which immediately concern their individual interests, the Chinese do sometimes practice deception; but, in matters of sober fact and actual calculation, we do not see why the Chinese should not be credited as well as others. We receive, without scruple, their account of the number of their provinces, counties, and districts; the aggregate of their officers, and the amount of their revenue; and why not take their estimate of the population? at least, until we can find one made by those who have better opportunities of ascertaining the fact. It will not do for us, who have only supposition to guide us, to contend with those who are in the habit of counting the people every year, and have such efficient means of arriving at the truth. We may make some deductions for the extravagance of eastern nations, and receive with caution the statements of different years, which we can compare together, and endeavor to ascertain the rate of increase; but we are not at liberty to call them liars, till we can prove them to have erred wilfully in this matter.

It is now time to introduce to the notice of the reader, the various estimates which have been given by the Chinese themselves, with the authorities on which they rest, in order that a complete view may be formed of the gradual growth, and present state, of the Chinese population.

<i>Dynasty.</i>	<i>Emperor.</i>	<i>Year of reign.</i>	<i>A. D.</i>	<i>Population.</i>	<i>Authority.</i>
Ming	Tao-tsoo	27	1393	60,545,811	Kang-keen-e-che.
Tsing	Shun-che	18	1662	21,068,600	} Ta-tsing-hwuy-teen, old edition, extracted by the author.
"	Kang-he	6	1668	25,386,209	
"	"	49	1710	23,312,200	
"	"	50	1711	28,605,716	} Ta-tsing-hwuy-teen, new edition, extracted by Dr. Morrison and his son.
"	Keen-lung	18	1753	102,328,258	
"	"	57	1792	307,467,200	
"	Kea-king	16	1812	361,221,900	

The above items are taken from regular Chinese works, and depend on the authority of official documents. By these, it will be seen, that before the Tartar conquests, when the Chinese dwelt under their native emperors, the population amounted to 60,000,000: and that after the invasion of the empire, by the rulers of the present dynasty, the population suddenly fell off to twenty or thirty millions; at which state it continued for fifty years, when it gradually rose, till it reached a hundred, and, subsequently, three hundred and odd millions. In order to account for this, it may be necessary to observe, that the wars which took place on the transfer of the empire into new hands, greatly diminished the number of the people: that, for scores of years, a great part of the empire remained unsubdued, on which account, the Tartars could not reckon on the inhabitants of the southern and western provinces as their subjects; and that, at the commencement of the present dynasty, the revenue was levied in the shape of a capitation tax, which, of course, led a great number to evade enrolment, lest they should be held responsible for the impost demanded by the government officers. Hence, it is not difficult to account for the great falling off in the population, during the first years of the present dynasty, and for the

amazing difference between the forty-ninth and fiftieth year of Kang-he, when the capitation tax was removed, and converted into a land tax. Indeed considering the change of measures, adopted by the government, it was rather to be expected that the returns for the following year, would exhibit an increase of twenty instead of five millions; as all those who had been previously deterred from giving in their names, had now every motive for concealment removed, and would willingly allow the registration of their signatures.

From the year 1711 to the year 1753, a period of forty-two years, the population appears to have advanced, from twenty-eight millions and a half to a hundred and three millions. This may be accounted for, partly in the way above mentioned, and partly by the gradual increase of the population. This increase will not appear very great, if it be considered, that an excess of three per cent. per annum, on the births over the deaths, will make the population treble itself in the time specified. The next increase, according to the official returns, is of a like character: viz. from 102,328,258 in 1753, to 307,467,200, in 1792; or a triple sum in about forty years. And, when we consider, that during these two periods of forty years each, the dominions of the Tartar Chinese monarch were extending, and more and more persons were inscribed on the population list; besides the perfect tranquillity which the empire enjoyed during the whole series of years, it is not to be wondered at, that the population should advance at such a rapid rate.

The customs and institutions of the Chinese, doubtless, contributed much to this increase; for, according to the precepts of Confucius, "of the three degrees of unfilial conduct, to be without posterity, is the greatest;" hence the Chinese of every class and degree marry when quite young, and rejoice in nothing so much as in the increase of their families. Added to the strong desire of issue, we may allude to the bounties offered by the Tartar rulers, when fully established in the dominion of the empire, proposing grants of the land which had been previously deserted by the terrified population, to any who would settle down and cultivate it; which has induced many to spread over the country, and to prosecute the quiet and healthy arts of husbandry; by which their industry has been exercised, and their increase promoted; until now the whole land is full of inhabitants, and they are bursting their bonds on every side.

From 1792 to 1812, a period of twenty years, the increase has been inconsiderable compared with former years, being only one-sixth of the whole, and scarcely an addition of one per cent. per annum. This diminution in the rate of increase, during the last twenty years, previous to 1812, may be accounted for, partially by the growth of emigration, and, more fully, by the *introduction of opium*, which, since the latter part of the last century, has been smuggled into the country, at an enormous rate. Those who have not seen the effects of opium smoking, in the eastern world, can hardly form any conception of its injurious results on the health, energies, and lives of those who indulge in it. The debilitating of the constitution, and the shortening of life, are sure to follow, in a few years, after the practice has been commenced; as soon and as certainly, if not much more so, than is seen to be the case with those unhappy persons, who are addicted to the use of ardent spirits. The dealers in opium are little aware how much harm they are the instruments of doing, by carrying on this demoralizing and destructive traffic; but, the difference between the increase of the Chinese people, before and after the introduction of opium, ought to open their eyes, and lead them to ask themselves whether they are not accountable for the diseases and deaths of all those, who have suffered by its introduction. And if it be true that the Chinese increased at the rate of three per cent. per annum, before the commencement of the traffic, and at the rate of one per cent. per annum, since, it would be well for them to consider, whether the deficiency is not to be attributed, in some degree, to opium, and the guilt to be laid at the door of those who are instrumental in introducing it. They may flatter themselves that if the growth of population were not thus checked by the introduction of opium, its increase would be curtailed by wars or pestilences; or the superabundant populace would perish by famine, and starvation effect what opium would not accomplish. Still, whatever cause

might contribute to the balancing of the population with the means of subsistence, human life could not be sacrificed, without blame being attached somewhere; and blame, in proportion to the greatness of the evil which might result from the measure.

In addition to the official returns of the population above given, there are others furnished by different European writers, which as they appear to be derived from native sources, deserve some notice here. They are the following.

Amiot's estimate, for the year 1743, amounting to	157,301,755
Grosier's do. - - - 1762, do.	198,214,553
Morrison's do. - - - 1790, do.	143,125,234
Staunton's do. - - - 1792, do.	333,000,000

With respect to the first it will be seen that it exhibits a greater population in 1743, than is found by the official returns to have existed in 1753. Amiot professes to have drawn his estimate of the population from the *Ta-tsing-yih-tung-che*, "an account of what is essential to be known respecting China," published in the eighth year of K'een-lung, A. D. 1743. Grosier, who seems anxious "to justify the assertion of the learned missionary, and to free him from all suspicion of exaggeration," enters more into detail respecting Amiot's estimate, and remarks that the *Yih-tung-che* shows only the number of the *jin-ting*, or those who are taxable in each province, which amounted to 28,516,488; and as these are the heads of families, Grosier suggests that Amiot multiplied these by five, in order to show the number of individuals in the whole empire, thus making 142,582,440; then including the inhabitants of Füh-k'een, about seven millions, which he had before omitted, and the civil and military officers, literati, &c., he makes the sum total amount to 157,301,755. This, however, is a very unsatisfactory method of ascertaining the population of a great country; and will not warrant us, on the ground of such calculations to call in question the authority of official returns. But it is more than likely that Amiot, or his friend Grosier for him, has entirely mistaken the case. *Jin-ting* is not the expression employed to designate *families* in Chinese statistical works, but *men*: the word for *families* being *hoo*, "doors," in distinction from *kow*, "mouths," which is the proper word for individuals. Again, the work to which he refers, though published in 1743, may refer to a census of the population at a previous date, and thus nearly synchronize with the census given in the year 1711, which we have seen by authentic records to have been 28,605,716.

Grosier's own enumeration was taken from an estimate of the population in "the tribunal of lands," at Peking, which was made in the twenty-seventh year of K'een-lung, A. D. 1762, and was received in France in 1779. It was written both in Chinese and in French, and was translated into the latter at Peking. By this estimate it appears that the population amounted to 198,214,553. Upon this we may remark, that Grosier himself does not appear to have consulted the work referred to, but only an extract from it, or a translation of it. It is possible, therefore, that there may be some mistake, either in the number, or the date. Still as the census is placed between the years 1753, when the population was 102,328,256, and 1792, when it was 307,467,200, the intermediate number of 198,214,553 is not an unlikely estimate.

The account published by Dr. Morrison, in his view of China for philological purposes, exhibits the population as amounting to 143,125,225 in 1790. This estimate was taken from a new edition of the *Ta-tsing-yih-tung-che*, or "a complete statistical account of the empire under the present dynasty," published about the close of the reign of K'een-lung, probably A. D. 1790; which is the identical work referred to by Amiot, only a later edition. The edition which Dr. Morrison consulted, exhibits the original amount of the population, at the beginning of the present dynasty, and then the increase since that time. The first, says Dr. Morrison, was probably about A. D. 1644, and the last about 1790. In a note at the bottom of the page, Dr. Morrison observes, "that the work itself does not state what the time of the original census was; that it was at the beginning of the present dynasty rests on the verbal authority of the natives." Neither does it appear that the work states the precise time when the second census was made; we only know that it was taken prior to the publication of

the book in 1790, but how long previous to that date we are not aware. The dates, therefore, of 1644, for the first, and 1790 for the second, are merely hypothetical; and, as much depends on the period when a given census was taken, we cannot, in estimating a population which is constantly and rapidly increasing, take a census without date, and oppose it to the authority of those the dates of which are clearly ascertained. The first census quoted by Dr. Morrison is 27,241,129; while the second amounts to 143,125,225. Now if we refer to the official returns, the dates of which are determined in a foregoing page, we shall find that about the year 1711, the population amounted to 28,605,716, which is not far from the first statement furnished by Dr. Morrison; neither does it differ very materially from the number of jin-ting, or men, quoted by Amiot, and which he has mistaken for families, and multiplied to 157,301,755. The probability therefore is, that as both Amiot and Morrison consulted the Yih-tung-che, only in two separate editions, the number quoted by the French missionary, and the first estimate produced by Dr. Morrison, refer to one and the same period; and that that period, instead of being 1644, as supposed by Dr. Morrison, or 1723, as Amiot imagined, was most likely the intermediate date of 1710, which would make it agree with the estimate given of the population for the following year in the Ta-tsing-hwuy-t'een, quoted above. Dr. Morrison's second estimate of 143,125,225 need not be placed exactly in 1790, because the work in which it was found appeared about that time: it might as well be assigned to the middle as the close of K'een-lung's reign, and fall more about the year 1765, which would allow for the gradual increase of the people from 102,328,258 in 1753, to 143,125,225, twelve years afterwards. Besides the indefiniteness of the dates in the account furnished by Dr. Morrison, there are some inconsistencies hard to be reconciled with other returns, or with the state of the country, which will be noticed in a subsequent page; it is due to Dr. Morrison, however, to observe, that the statements above given were published in 1817; and that in a paper drawn up by him, and inserted in the Anglo-Chinese College Report, for 1829, he has given an estimate of the population as amounting to 307,467,200, in 1792.

The account furnished to Sir G. Staunton, by the Chinese mandarin, Chow-ta-jin, has been frequently referred to, and not a little reprobated and called in question. Malte Brun thinks, that because the numbers, in each province, are given in round millions, and because, in two provinces, the number of millions is precisely the same, that, therefore, the whole document is a fabrication. But, how can these be considered as the marks of fabrication? The mandarin professed to derive his information from a particular friend at Peking, and merely gave it as a general estimate, without entering into particulars on the subject; and this is, by no means, an uncommon case with ourselves. The population of England, France, Germany, or Spain, is frequently given in round millions, without the specification of the units, except when a census is particularly demanded or published by government; and when a population is thus roundly stated, it does not throw discredit on the whole, to say, that two different regions, Austria and France, for instance, contain the same number of millions. With regard to Sir G. Staunton's informant, we may look upon his statement, as entitled to credit, as far as general estimates go; and while it does not profess to give a particular account of the population, we may take it as corroborating or explaining some cotemporaneous statement derived from more authentic sources. Now this account of the population was delivered to Sir G. Staunton, in 1792, and does not materially differ from an official return, published in the same year, which makes the population amount to 307,467,200; and, considering that the one was a rough guess, in round numbers, and the other, the result of a minute investigation, we need not be surprised at the discrepancy that appears in the aggregate. The two together are sufficient, however, to prove that the population of China, at that period, exceeded three hundred millions.

On the following page the reader is presented with a comparative statement of the number of inhabitants in each province, according to the various accounts.

VARIOUS ESTIMATES COMPARED.

Provinces.	No. I. 1710	No. II. 1711	No. III. 1753	No. IV. 1760	No. V. 1765	No. VI. 1792	No. VII. 1812
Shing-king	4,194			486,634	668,852		942,003
Chih-le	3,260,075	3,274,870	9,374,217	3,504,038	15,222,940	38,000,000	27,990,871
Keang-soo	3,917,707	2,656,465	12,618,987	28,967,235	23,161,409	32,000,000	37,843,501
Gan-hwuy	1,350,131	1,357,829	12,435,361	1,438,023	22,761,030		34,168,059
Keang-se	5,528,499	2,172,587	5,055,251	5,922,160	11,006,640	19,000,000	23,046,999
Che-keang	2,710,649	2,710,312	8,662,808	18,975,099	15,429,690	21,000,000	26,256,784
Fuh-keen	1,468,145	706,311	4,710,339	1,684,528	8,063,671	15,000,000	14,777,410
Hoo-pih	469,927	433,943	4,568,860	24,604,369	8,080,603	14,000,000	27,370,098
Hoo-nan	375,782	335,034	4,336,332	9,098,010	8,829,320	13,000,000	18,652,507
Ho-nan	2,005,088	3,094,150	7,114,346	2,662,969	16,332,507	25,000,000	23,037,171
Shan-tung		2,278,595	12,769,872	25,447,633	25,180,734	24,000,000	28,958,764
Shan-se	1,792,329	1,727,144	5,162,351	1,860,816	9,768,189	27,000,000	14,004,210
Shen-se	240,809	2,150,696	3,851,043	257,704	7,287,443	18,000,000	10,207,256
Kan-suh	311,922	368,525	2,133,222	340,086	7,412,014	12,000,000	15,193,125
Sze-chuen	144,154	3,802,689	1,368,496	7,789,782	2,782,976	27,000,000	21,435,678
Canton	1,148,918	1,142,747	3,969,248	1,491,271	6,797,597	21,000,000	19,174,030
Kwang-se	205,995	210,674	1,975,619	2,569,518	3,947,414	10,000,000	7,313,895
Yun-nan	2,255,666	145,414	1,003,058	3,083,459	2,078,802	8,000,000	5,561,520
Kwei-chow	51,809	37,731	1,218,848	2,941,891	3,402,722	9,000,000	5,288,219
	27,241,129	28,605,716	102,328,258	143,125,225	198,214,553	333,000,000	361,221,900

No. I. Census taken about the beginning of the present dynasty, extracted from the Yih-tung-che, by Dr. Morrison. Probable date, 1710.

No. II. Census taken in the 50th year of Kang-he, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

No. III. Census taken in the 18th year of Keen-lung, extracted from the Ta-tsing-hwuy-teen, new edition, by Rev. E. C. Bridgman.

No. IV. Census taken from the Yih-tung-che, by Dr. Morrison, published about the latter end of Keen-lung's reign. Probable date, 1760.

No. V. Census taken from the Yih-tung-che, by Grosier, published about the 27th year of Keen-lung, and referring to the year 1765.

No. VI. Census furnished by the Chinese mandarin to Sir G. Staunton.

No. VII. Census taken in 1812, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

With regard to the lists of the population here presented, published at various periods, and adduced by different writers, we may observe, that the second, third, and seventh columns, being extracted from official documents with the dates annexed, may be considered as most worthy of regard: and, by a comparison of these three, it will be seen that, in almost all the items, as well as in the sums total, they advance in a progressive ratio, from 1711 to 1753, and 1812. It is a matter of regret that we are not able to furnish the particulars of the census taken in 1792, and extracted by Dr. Morrison from the Ta-tsing-hwuy-tëen, but the aggregate 307,467,200 corresponds with that system of progressive increase, which has evidently been going on in China, for the last century. It will be seen also that the revenue derived from the various provinces, in the eighth, ninth, and tenth columns,* is in such proportions as we might anticipate from the population of the respective regions as exhibited in the second, third, and seventh columns; considering that some of the provinces are more fertile than others, and therefore produce more, both in money and kind. From these considerations, therefore, we may venture to conclude, that the three columns above referred to, exhibit the most authentic and credible account of the population, at the periods specified.

Next to them in importance and credibility is the account given by Grosier, and the rough sketch brought home by Sir G. Staunton, in the fifth and sixth columns. Grosier's account exhibits a progressive increase in the various provinces, such as we might expect to find, and thus greatly corroborates the statements which precede and follow, in the third and seventh columns. The estimate brought home by Sir G. Staunton tends in some measure to the same end, though as a round statement, it cannot be expected to exceed in accuracy; and is merely introduced to show the general opinion entertained by Chinese officers, respecting the population.

We are sorry, however, to observe, that we cannot derive so much advantage from the censuses in the first and fourth columns; inasmuch as, in several points, they differ from every other account of the population, and from what

* These columns, exhibiting the revenue, are omitted above.—Eds. Reg.

is known of the state of the country. In the first column, it will be observed that no inhabitants are assigned to Shan-tung, though that is so near the seat of government, and has always been considered a fertile and populous region; while, however, the first column exhibits Shan-tung as entirely destitute of inhabitants, the fourth column, derived from the same authority, presents the same province as swarming with more than 25,000,000 of inhabitants. During all this time, however, the province of Canton, which for the last century has been the seat of foreign commerce, has been nearly stationary; both columns exhibiting that province as containing a little more than a million of inhabitants; when it is well known that Canton is one of the most populous regions of the empire, and possesses between the provincial city and Macao, more inhabitants than are assigned to the whole province. Again, Yun-nan, which is known to be deficient in population, and which was at the beginning of the present dynasty but imperfectly subjected to the Tartar yoke, is said in the first and fourth columns to contain more than double the population of Canton; while the neighboring province of Kwei-chow, which is similarly circumstanced, contained according to the first census but 51,089, and according to the next estimate of the same writer nearly 3,000,000. There is also much inconsistency with regard to the returns for Füh-kéen; the population of that region contained according to the fourth column but 1,684,528; while we may venture to say, that there are a million emigrants from Füh-kéen in various parts of the Chinese coast, and the Malayan archipelago, and more than ten times that number in the province itself. Lastly, the province of Hoo-pih, in the centre of China, fertile, populous, and one of the first that submitted to the Tartar yoke, is rated at 469,927 in the first column, and at 24,604,369 in the fourth column. These incongruities compel us to hesitate respecting the estimates in question, and incline us to depend more implicitly on those accounts the dates of which are certain, and the items consistent with each other.

It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900: and thus after the fullest consideration of all that has been said on either side of the subject,—after the most patient investigation of native documents,—and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upwards of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China.

If the population of China really amount to such overwhelming numbers, then what a distressing spectacle presents itself to the eye of the Christian philanthropist. Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition. One third of the human race, and one half of the heathen world, held by one tie, and bound by one spell; one million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know—unsaved. How unaccountable it appears that one individual should be allowed to fetter the minds of so vast a portion of immortal men, and to forbid the introduction of evangelical liberty. How distressing to think, that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people, but that derived from atheism and polytheism, with now and then an obscure ray from a questionable form of Christianity. If we were sure that this state of things would always continue, or that the Gospel was not destined at an early period to subjugate and renovate China, we might almost be led to grow weary of such an unimproving and unimprovable world. To see the demon of darkness reigning in one soul is painful; but to see him rampant over a whole nation, and that nation constituting one third of the human race, is beyond measure distressing, and might well induce one to exclaim: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people!'

There are, doubtless, amongst such a vast concourse of human beings, numbers, who according to the light they have, lead tolerably decent lives, as it regards moral and social duties ; but they must all be destitute of right views of divine and eternal things. And where these fundamental truths are misapprehended, there can be little hope of the claims of human relations being properly sustained. In fact, experience forces upon those who have had the most frequent and intimate intercourse with them, the unwelcome truth, that amongst them in a remarkable degree, "there is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known;" and why—but because, "there is no fear of God before their eyes?" Now, if it be true, that they have "all sinned and come short of the glory of God;" that "without shedding of blood there is no remission," and that "without faith, it is impossible to please God;" if they cannot "call on him in whom they have not believed, nor believe in him of whom they have not heard, nor hear without a preacher;" then, how wretched must be the condition, and how dismal the prospect of a nation of sinners, and so great a nation, involved in one common ruin with ourselves, and yet ignorant of the only way of salvation. We are not warranted by divine revelation to conclude, that wilful and determined sinners will be forgiven without an interest in the great atonement; and we have no reason to imagine, that such interest can be obtained, by adult transgressors, without a knowledge of, and faith in, the Divine Mediator. How truly affecting and heart-rending is it, therefore, that so large a portion of the human race should be shut up together, under one tyrannical government, whose exclusive policy forbids all intercourse with foreigners, and whose proud self-sufficiency imagines their native institutions fully adequate to all the requirements of the present and the future world. Really, if the apostle Paul, speaking under the influence of inspiration, could express himself so feelingly and so strongly, relative to God's ancient people, as to "wish himself separated from Christ, for his brethren and kinsmen according to the flesh;" and if his "heart's desire and prayer to God for Israel was, that they might be saved;" then, surely, Christians in the present day, may be excused for feeling strongly on the subject of China's danger, and for panting eagerly after China's salvation.

But the population of China, in its present condition, not only distresses—it appals the mind. The man, who shall set himself to reform his household, or to enlighten his neighborhood, has assigned himself a task of some difficulty; yet one of proportionate ease, compared with the great object of arousing a whole nation, turning the current of popular opinion, and bringing the mass of a people to think aright on the subject of religion. The difficulty is increased, however, when the reform of such a nation is attempted, and that in opposition to early and long cherished prejudices, backed by all the array of political power and philosophical cunning. Where shall we begin, or where can we hope to end the Herculean task? And what proportion do our present means and efforts bear to the end in view? Some score of individuals, is all that the churches of England and America now devote to the conversion of China—one thousand persons are thereby brought under instruction, and not more than ten converted every year. This is a very small proportion, and protracted will be the period, ere we can expect at such a rate to succeed. Could we bring one thousand individuals under instruction every day, and give them only a day's teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and if even ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth. This is a startling view of the matter; but a more affecting consideration still, is, that the ranks of heathenism are increasing at a thousand-fold greater ratio, than we can expect, by such a system of proselyting, to thin

them. For, even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three and a half millions, yearly, to their number; so that according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity. Besides which, while we are thus aiming to rescue a few, the many are still perishing for lack of knowledge.

Thus the very magnitude of the object disheartens and depresses the mind. The multitude of individuals to be benefitted, astonishes—and the distance to which the supposed accomplishment of the design is removed, sickens—so that men of common mould, and the usual energies, would hardly venture on such an undertaking; and Christians, in general, despairing of success, are tempted to restrain prayer before God. And what shall we say to these things? Shall we give up the attempt as hopeless, and leave the Chinese to perish, unpitied, and unaided? God forbid. It must be remembered, that we depend not on human resources; for if we did, we never should have attempted the work: and had we thus rashly ventured on the undertaking, we should speedily have sounded a retreat. Our hope is in the Father of Lights, from whom cometh down every good and every perfect gift, and with whom there is no variable-ness, neither shadow of turning. He hath said, "I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." And hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass? He can cause a nation to be born in a day, and even the conversion of so great and populous a nation as China, is not beyond the compass of Almighty power. Is anything too hard for the Lord?

But God does not need to be at the expense of a miracle, or to step out of the way of his ordinary providence to accomplish such an event. The plain preaching of the Gospel, by humble unassuming individuals, accompanied and blessed by the powerful energy of his Holy Spirit, will accomplish, in due time, the desired end; but, in such a way, that the power will, after all, appear to be that of God, and not of men. The character of the Gospel is *diffusion*; it is compared to a little leaven that gradually spreads itself, till it leavens the whole lump. The very instinct of Christianity is *propagation*; and no sooner does one obtain a knowledge of divine things himself, but he is anxious to make it known to others. Thus an individual converted under the preaching of the word, on the shores of China, like Andrew, on the coast of Galilee, first finds out his own brother Simon, and tells him of Jesus of Nazareth. In this way, one may be the means of awakening ten, and ten of communicating the same blessing to a hundred; and so they may go on, without any miracle, except that of grace, spreading and increasing in a tenfold ratio, till a district—a county—a province—and the whole empire is evangelized. In this view of the case, numbers no longer appal, nor difficulties dishearten; and though China contained double the amount of inhabitants, fenced around by much severer restrictions, we need not fear attempting, nor despair of succeeding, in the work of evangelizing that people.

On the contrary, there is something in the very abundance of the population which constitutes a ground of encouragement; for the inhabitants of that empire, though numerous, and spread over eighteen provinces, must be considered as a great whole; and what bears on the political, intellectual, moral, and religious condition of the people, bears upon them as a whole. Thus China, though vast, is under one despotic form of government, and if measures could be adopted that would influence the ruler of so vast an empire, the whole mass of his subjects would, in a great measure, be affected thereby. It is not a fanatical suggestion, that the prayers of pious Christians, on behalf of the "Son of Heaven," would be heard in the court of heaven, particularly if all the available means be employed to inform, enlighten, and affect his mind. It is not impossible that a remonstrance drawn up by Christian missionaries, may reach the "dragon throne;" or, that a devoted and zealous preacher of the Gospel should get introduced to court, and plead the cause of Christianity in the imperial ear: and though the expression of his "holy will" might, at first, prove

unfavorable, yet the repetition of such attempts, might, in time, prove successful ; and induce the government to grant free toleration to the profession of real godliness, through the length and breadth of the land. The man, who should make this the business of his life, and expend his talents and energies in seeking such an introduction, and procuring such an edict, would effect, under God, more than Archimedes contemplated, when he speculated upon moving the world.

But the Chinese are not only living under one form of despotic rule, they possess, likewise, one universal language and literature. It is a remarkable fact, that notwithstanding the spoken dialects of each province and county vary so materially, that the Chinese of different districts are absolutely unintelligible to each other ; yet, the written medium of the whole empire is easily understood by all, and writing instead of speaking, constitutes the universal method of exchanging ideas. The Chinese written language, being symbolical, and the same symbols being used to designate certain significations, whatever sounds be attached to the character, each instructed person readily understands a book, though he may use a different dialect from the writer. It is remarkable, further, that not only are the same signs employed for certain ideas, in all parts of the country, but the same style is used. The disposal of the characters, as well as the characters themselves, is according to one uniform method ; so that a person able to write well, in Chinese, no matter what may be his native dialect, is intelligible to the remotest borders of the empire. Yea, even beyond the limits of Chinese rule, the Chinese character and style are understood, and throughout Cochin-China, Corea, and Japan, the same mode of writing is current and legible. Thus a book, once composed in the customary Chinese style, if intelligible to one learned man, would be intelligible to all ; and might travel among the hundreds of millions inhabiting south-eastern Asia, communicating intelligence throughout the whole region. What a stimulus does this afford to an active and energetic mind, while engaged in studying the Chinese language, or inditing a book for their instruction, that he is doing what may be available to the benefit of so many millions, and that to the latest generation ! Such a book needs only to be multiplied and circulated, without undergoing the slightest alteration, in order to enlighten and edify one third of the human race.

The morals, also, of this numerous people have one striking characteristic, and their religious views and practices are precisely similar throughout the empire. When a man has studied the main features of the Chinese character in one place and one person, he has studied them in all ; and when he has discovered a train of argument that will silence the philosophical and superstitious objections of one individual, he has provided himself with materials that will be serviceable on all occasions. This uniformity and unvariableness of the Chinese mind is to be traced to their possessing one set of opinions on philosophy and religion ; which being laid down in their ancient books, and stereotyped from age to age, constitutes the public and universal sentiment on the above topics, and runs through the whole mass of society. Hence the missionary finds the Chinese always using the same arguments and starting the same objections, which having been often answered before, may be easily replied to again. In this view of the matter, the multiplicity of their population dwindles into insignificance, and affords an advantage to the missionary not to be met with elsewhere.

Whilst considering the population of China in all its bearings, it may be well to observe, that it is possible to draw encouragement from its very increase. It has been before observed, that China, partly by additions to the number enrolled, and partly by the preponderance of births over deaths, has doubled its population several times during the last century. Such has been the rapidity and extent of the increase, that all the waste lands, within the empire, capable of cultivation, have been occupied ; and the surplus population, unable to gain a subsistence at home, have been compelled to emigrate by thousands every year, to the islands and countries around. Now the number of inhabitants is still increasing, and the Chinese, in spite of their exclusive and restric-

tive system, are bursting forth on every side, and, without our asking it, are coming in contact with Christians, and seeking shelter under European governments, where missionaries may labor unimpeded and unprohibited among them. If the same causes continue to operate, without any counteracting influence, there seems nothing to prevent the Chinese from crowding into the British possessions in Hindostan, and, under the mild and just sway of our Indian rulers, multiplying still more fast and plentifully than they have done in their own country. They have already their hundreds of thousands in Siam, and will soon occupy Birmah, Pegu, and Assam. They have long colonized the islands of the Malayan archipelago, and what should hinder them from pushing on to New Holland, where millions of acres await their assiduous and energetic cultivation; while the extensive and fertile regions of New Guinea and New Ireland lie still more contiguous to their mother country. A nation increasing as does the Chinese, cannot be long confined within narrow bounds, and restriction with them is impossible. Imperial edicts are already weak and inefficient, but will soon be flung to the winds. Hunger cannot be controlled, and necessity knows no law. Let but another age roll by, and China double her population once more, and her very increase will break down her political barriers, and bring her myriads in contact with the Christian world. Let vigorous measures be taken for the thorough instruction of the Chinese emigrants, and, while coming adventurers get an acquaintance with the truth, returning individuals will carry with them what they have learned; and thus, within and without the limits of the empire, all will gradually be evangelized. The multiplication of their numbers, therefore, viewed in this light, presents an encouraging aspect, and would lead us to anticipate the period as not far distant when China shall stretch out her hands unto God.

HISTORY OF THE SCOTTISH UNIVERSITIES.

[We have given a brief account of the Universities of Edinburgh and Glasgow, in Vol. XIII., pp. 328—334, and Vol. XIV. pp. 162—167. In the present paper, we shall present the most material facts in relation to the history and existing condition of the remaining Universities of North Britain.]

UNIVERSITY OF ST. ANDREWS.

HISTORY.

THE University of St. Andrews was founded by Henry Wardlaw, Bishop of the diocese, in 1411, and obtained the sanction of papal confirmation in 1413, from Benedict XIII. The Bull institutes a general Study, or University, for instruction in Theology, canon and civil Law, Medicine, and the Liberal Arts, with power to confer degrees on such candidates for these honors as the bishop might, after due examination, and advising with the doctors and masters of the University, deem to be worthy of them. Other Bulls were issued by Benedict, confirming certain privileges bestowed on the University by Bishop Wardlaw. These benefactions of the Church, were ratified by James I., in 1432.

The infant University, thus countenanced by the Throne and the Church, appears to have prospered. Another institution of a similar nature, by and by arose. This was the college of ST. SALVATOR, established by James Kennedy, Bishop of the see, and confirmed by Pope Nicolas V., about 1455, and in favor of which new grants were made by the same prelate, and by Pius II., in 1458. By the papal Bull, the College was to consist of a provost, a licentiate, a baccalaureate, four masters of arts and priests, and six scholars. All the members of college, in opposition to the prevailing licentiousness of the day, were re-

quired "*honeste vivere, ut decet ecclesiasticos, ita quod non habeant publicas concubinas, nec sint noctivagi, sive brigantes, aut aliis notoriis criminibus intenti.*" About ten years after, Paul II. honored it with the privilege of conferring degrees in theology and the arts.

The example of Bishops Wardlaw and Kennedy was followed by dignitaries who succeeded them. In 1512, Alexander Stuart, Archbishop of St. Andrews, and John Hepburn, prior of the Metropolitan church in that city, founded the college of St. LEONARD, which, in the same year, received the royal confirmation, and the usual immunities and privileges. It was to consist of twenty-five persons. All the members were, as in St. Salvator's, to live within the walls, and to conform to certain regulations, most of which are now obsolete.

In 1537, James Beaton, Archbishop of the see, added another institution, called the College of St. MARY, and procured for it, in the same year, the confirmation of Paul III. There was to be maintained in it a number of bursars, to be nominated by the archbishop; and the regents and superiors of the College were privileged to confer degrees. In 1553, John Hamilton, Archbishop of the diocese, gave a new establishment to the College, perfecting the work which his predecessor had begun. It was to consist of 36 persons, and to be exempted from all public burdens.

All these Seminaries continued in this state, till 1579, with the exception of the founding of a professorship of humanity in each of the Colleges of St. Salvator and St. Leonard, at an uncertain period between their foundation and 1579. They certainly contributed to uphold the institutions, and continue the domination of the Romish church, but, at the same time, diffused knowledge and improvement among a rude and illiterate people. In 1579, at the instance of the General Assembly of the Church, and under the authority of the King and Parliament, they were subjected to many and great innovations. This change, known by the name of "*Buchanan's Reformation,*" was introduced, in order to adapt these establishments to the Reformed religion. It is not necessary, however, to detail these changes, as they were afterwards greatly modified. In 1668, their privileges were amplified, by the institution of a professorship of mathematics, and in 1721, of medicine.

In 1747, by an act of Parliament, the two Colleges of St. Salvator, and St. Leonard were united. The union took place in consequence of an agreement entered into for the purpose between the masters and professors of the two Seminaries, in consequence of the insufficiency of the funds at once to provide for the payment of the salaries and to keep the buildings in repair. The statute ordained, that the United College should consist of one principal and the following professorships;—one of Greek, three of Philosophy, one of Humanity, (Latin,) one of Civil History, one of Mathematics, and one of Medicine, sixteen bursars on the original foundations, together with such as have been since, or may hereafter be added on the original foundation, and the necessary servants. All the funds were joined into one common stock.

The *Senatus Academicus* of St. Andrews, have manifested great zeal in the cause of literature and science. In 1811, they resolved that their medical chair, which had not been very efficient, should be a chair for instruction in the principles of medicine, anatomy, and chemistry. A fund was created to meet the expense of chemical apparatus and class experiments. About 1818–19, a class for political economy was opened by the professor of Moral Philosophy, which has been well attended. In 1825–6, the United College originated a lectureship in Natural History, appropriating twenty-five guineas to the lecturer.

CHARITABLE FOUNDATIONS.

In the United College, there are 22 foundations for bursaries; their benefit is extended to 75 students; their aggregate value is about £900 per annum. There are 14 of £20 each; four of £15; two of £14; about 40 of £10; 10 between £10 and £5; and one of £5. Of these bursaries, 21 are given by general competition; eight are given by competition of the Madras school, (founded at St. Andrews in 1832, by Andrew Bell, D. D.); seven are given by the Uni-

versity and the United College; and the rest by private patrons. Sir Alexander Ramsay is patron of the 13 Ramsay bursaries, value £20 each.

In St. Mary's College, there are seven foundations for bursaries; their benefit is extended to 17 individuals; their aggregate annual value is about £200. There is one of £18; there are two of £15; ten between £15 and £10; three of £10, and there is one of £7. The fees hitherto exacted for the degrees of B. A. and M. A., have been abolished.

GENERAL ADMINISTRATION.

The ordinary affairs of the University are administered by the *Senatus Academicus*, which consists of the rector, two principals, the professors in St. Mary's College, and the professors of Humanity, Greek, Logic, Moral Philosophy, Natural Philosophy, Mathematics, Civil History, and Medicine, in the United College. The Chancellor is appointed by the *Senatus Academicus*. The rector is chosen annually, by the professors and students *cives*,* whose choice is limited to the professors of Divinity and of Ecclesiastical History, and to the principal of the United College.

OFFICERS OF THE UNIVERSITY.

	<i>Elected.</i>	<i>Electors.</i>
Chancellor, Robert Visc. Melville,	1826	The <i>Senatus Academicus</i> .
Rector, Sir David Brewster, K. H.,	1839	Professors and Students <i>cives</i> .
Dean of the Faculty of Arts, A. Anderson, LL. D.,		
Librarian, Rev. James Macbean, M. A.		
Printer, G. S. Tullis, Cupar-Fife.		

United College.

Principal, Sir David Brewster,	1833	The Crown, Patron.
<i>Chairs.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
Humanity, Thomas Gillespie, LL. D.	1836	Duchess of Portland.
Greek, Andrew Alexander, M. A.,	1820	Crown.
Mathematics, Thomas Duncan, M. A.	1820	do.
Logic and Rhetoric, James Hunter, LL. D.	1804	College.
Moral Philosophy, etc., Geo. Cook, D. D.,	1828	do.
Natural Philosophy, Adam Anderson, LL. D.	1837	do.
Civil History, William Ferrie, D. D.,	1808	Marquis of Ailsa.
Medicine, Robert Briggs, M. D.,	1811	University.
Chemistry, with application to the Arts, R. Briggs, M. D.,		
Civil Engineering, Drs. Briggs & Anderson, and Prof. Duncan,		
Philosophy of the Senses, Sir David Brewster.		

College of St. Mary.

Principal & Primary, Prof. of Divinity, Robert Haldane, D. D.	1823	Crown.
<i>Chair.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
Divinity, Thomas T. Jackson,	1836	Crown.
Ecclesiastical History, Geo. Buist, D. D.	1823	do.
Oriental Languages, William Tennant,	1835	do.

MISCELLANEOUS OBSERVATIONS.

All the members of the *Senatus Academicus* must subscribe the confession of Faith and Formula of the Church of Scotland, before the Presbytery of St. Andrews, and take the oath of allegiance to her Majesty, before a Civil Court.

The University does not recognize any authority independently of the University authorities, as having a right to institute new faculties or professorships. The University returns one representative, annually, to the General Assembly of the National Church.

The salaries of the professors, including fees and all perquisites, vary from £200 to £480, per annum. The professor of Humanity has the largest salary.

The professor of Oriental languages in St. Mary's College, teaches Hebrew,

* Those students, who, after two years' residence, are exempted from the payment of fees.

Chaldee and Syriac. He conducts his course chiefly by examinations. He does not use the points, though he recommends his students to make themselves acquainted with them, after they have acquired a knowledge of the language. The principal of St. Mary's College is the only principal now in Scotland, who, as such, instructs a class, though it was formerly the practice of all to do so. He teaches theology. The second professor of divinity lectures on the Evidences of Christianity and Biblical Criticism. The professor of Church History is, also, professor of Divinity. All the professors give prizes. Examinations are intermingled with lectures.

Attempts to form a Civil History class have been made in all the Universities of Scotland, and have uniformly proved abortive. Dr. Chalmers taught Moral Philosophy and Political Economy, in this University, several years, with distinguished reputation. The principal of the United College, Sir David Brewster, is well known in the scientific world.

UNIVERSITY AND KING'S COLLEGE OF ABERDEEN.

HISTORY.

Aberdeen is the principal city in the north of Scotland. It is divided into Old and New Aberdeen. The population of both is between 40,000 and 50,000. The old town was of some importance as early as A. D. 893. The foundation of the University may be ascribed to William Elphinstone, bishop of Aberdeen. A papal Bull was issued for its erection, on the 10th of Feb. 1495. The buildings were commenced April 2, 1500, and the course of instruction in 1505. The first code of statutes for its government, were promulgated in 1505; the second, about 1530. The members appointed by the latter, were 42; of whom the chief were a doctor in Theology (who held the office of principal), a doctor of the Canon Law, a doctor of the Civil Law, and a doctor of Medicine. Various changes and improvements were made at the Reformation, and at other periods, so as to adapt the University to the progress of society.

OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , Earl of Aberdeen, K. T.,	1827	Senatus Academicus.
<i>Rector</i> , Lord Francis Egerton,	1837	do.
<i>Principal</i> , William Jack, D. D.,	1815	Rector, Professors, and procuratores gentium.
<i>Sub-principal</i> , H. Macpherson, M. D.,	1817	do.
<i>Curator of Library</i> , Prof. Scott.		
<i>Librarian</i> , Robert Cruikshank, M. A.		
<i>Secretary</i> , W. Gregory, M. D.		
<i>Printers</i> , D. Chalmers & Co.		

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Elected.</i>	<i>Electors.</i>
<i>Greek</i> ,	1505	H. Macpherson, M. D.,	1797	Rector, Professors, etc.
<i>Humanity, Chem. & Nat. Hist.</i> ,	1505	Pat. Forbes, D. D.,	1817	do.
<i>Mathematics</i> ,	1505	John Tullock, M. A.,	1811	Senatus Academicus.
<i>Natural Philosophy</i> ,	1505	John Fleming, D. D.,	1834	do.
<i>Moral Philosophy</i> ,	1505	Hercules Scott, M. A.,	1821	do.
<i>Divinity</i> ,	1620	Duncan Mearns, D. D.,	1815	{ Synod of Aberdeen, Principal and Dean. Crown.
<i>Oriental Languages</i> ,	1674	James Bently, M. A.,	1798	
<i>Medicine</i> ,	1505	William Gregory, M. D.,	1839	{ Rector Sen. Acad. and Procuratores, do.
<i>Civil Law</i> ,	1505	Pat. Davidson, LL. D.	1833	

There are besides, the following lecturers; Dr. Mearns on Practical Religion, Prof. Scott, on the Evidences and Principles of Christianity, Messrs. Adam Mitchell, and James Greig, Murray's Sunday Lecturers, and Wm. Gregory, M. D., A. Moir, M. A., David Kerr, A. Kilgour, M. D., Robert Robertson, W. Templeton, W. C. Fowler, and G. Dickie, on various branches of Medicine and Surgery.

GOVERNMENT.

The affairs of the College are conducted, and its discipline administered, by the Senatus Academicus, which consists of the principal and professors. From

the decisions of this body, appeal may be made to the court of the rector and his four assessors ; and finally, to the chancellor.

CHARITABLE FOUNDATIONS.

The number of foundations for bursaries, is 32. Their benefits are extended to 134 students. Their aggregate value amounts to £1,771 per annum. There is one of the annual value of £50, one of £40, one of £27, there are four of £25, four of £22 10s., six of £20, thirty-three between £20 and £15, ten of £15, nineteen between £15 and £10, and fifty-five of £10 and under. About 80 of these exhibitions are open to public competition.

GENERAL ARRANGEMENTS.

The session commences on the last Monday in October, and terminates at the end of 22 weeks. The average age at which the students enter, is fourteen. They assemble every morning for prayers in the public school. Divine worship is celebrated twice every Sunday, in the chapel ; and there is a lecture on practical religion, in the public school.

CLASSES.

The professor of Humanity (Latin) teaches two classes—an elementary class which is attended by students of the first year, in conjunction with the elementary Greek class ; and a higher class, which is attended by students of the second, third, and fourth years, all of whom meet together in this class. The first class is engaged in elementary studies ; the second read extracts from Suetonius, Lucretius, Cicero, Tacitus, Juvenal, and Lucan. The students in Greek are divided in like manner. The *Græca Minora* and *Majora* are the text books. Prizes are distributed as in the Latin classes. Some branches of mathematics and natural philosophy are taught practically, when the weather will permit. The professors in these two departments, meet the students three times a day. The professor of moral philosophy, also, teaches logic, rhetoric, and political economy. The professorships of medicine and civil law, seem to be nearly sinecures. The divinity professor is required by the Church to hear the discourses, which, according to its injunctions, must be prescribed to all theological students. The study of Hebrew appears to be prosecuted under great disadvantages.

MISCELLANEOUS.

The average age at which students are admitted to College, is 14. No age is required. Much complaint is made, that the students are not well grounded in Latin and Greek when they are admitted. Many are in very indigent circumstances, and are obliged to return home and work at farm-labor in the vacations. A great portion of them are natives of Aberdeen, and of the northern counties of Scotland.

A lectureship has been founded by Dr. Murray, of Philadelphia. The duties of the lecturer consist in preaching to the masters and students in the college-chapel, twice every Sunday during the session of College. His salary amounts to £120.

There is no common table kept for the professors and students, but the students board themselves throughout the town. Every professor considers it his duty to have all the students attending his class, under his particular inspection and observation.

Many young men, on leaving college, take the degree of M. A. In order to this, the only requisition is, to undergo an examination in natural philosophy. In point of fact, any person may be graduated, on paying the fees, which amount to £2, 17s. 8d. The expense attending degrees in medicine, amount to £26, 5s. 6d., of which, £10 3s. are for parchment and stamp. The expense in relation to degrees in law and divinity is the same, with the exception of the stamp.

The professors and masters are required to subscribe the Presbyterian Confession of Faith.

MARISCHAL COLLEGE, AND UNIVERSITY OF ABERDEEN.

HISTORY.

This College was founded by Earl Marischal, under royal authority, in April, 1593, after the establishment of the Reformation and of Presbyterianism in Scotland. It was denominated an Academy, or Seminary of learning; and the founder assigns, as his reason for establishing it, the deficiency of literary and Christian education—considering his attempt to remove what he justly considered as the most serious evil, to be a suitable expression of gratitude to the Almighty for the blessings which he himself enjoyed. The College was to consist of a principal, three teachers, six alumni, and two inferior persons for the management of the revenues of the College. The principal was to be a person of piety and integrity—well instructed in sacred literature, that he might unfold the mysteries of the Word of God; and for this, he must be skilled in the learned languages, particularly Hebrew and Syriac. The three teachers, or regents, were to instruct in Latin, Greek, Logic, Ethics, Politics, and Mathematics. The foundation was confirmed by the General Assembly, and, also, ratified by an act of Parliament. Subsequent alterations have been effected, though less modification, (owing to the enlightened views of the founder,) has been needed than in other Scottish Universities. By subsequent endowments, the number of professorships has been increased to thirteen.

OFFICERS.

		<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor,</i>	Duke of Richmond & Lennox,	1836	Senatus Academicus.
<i>Rector,</i>	Hon. J. C. Colquhoun,	1839	Suppositi of University.
<i>Dean of Faculty,</i>	A. Bannerman, M. P.	1837	Senatus & eldest minister of Aberdeen.
<i>Principal,</i>	Daniel Dewar, D. D., LL. D.,	1832	Crown.
<i>Librarian,</i>	Geo. Glennie, D. D.,	1838	{ Principal, four regents, and rector of
<i>Secretary,</i>	Geo. Cruickshank, LL. D.,	1821	{ Grammar school.
<i>Printers,</i>	D. Chalmers & Co.,	1796	Principal and Professors.
			do.

Professors.

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Appointed.</i>	<i>Patrons.</i>
<i>Greek,</i>	1593	Robert J. Brown, D. D.	1827	Crown.
<i>Civil & Nat. Hist.</i>	1593	Jas. Davidson, M. D.	1811	do.
<i>Natural Philosophy,</i>	1593	William Knight, LL. D.	1821	do.
<i>Mor. Phil. & Logic,</i>	1593	Geo. Glennie, D. D.	1796	do.
<i>Mathematics,</i>	1613	J. Cruickshank, LL. D.	1817	Town Council of Aberdeen
<i>Divinity,</i>	1616	Alex. Black, D. D.	1831	do.
<i>Oriental Languages,</i>	1723	Geo. G. McLean, M. D.	1835	Sir A. Ramsay of Balmain
<i>Church History,</i>	1833	Daniel Dewar, D. D.	1833	Crown.
<i>Humanity,</i>	1839			do.
<i>Medicine,</i>	1700	J. Macrobin, M. D.	1839	do.
<i>Chemistry,</i>	1793	Thos. Clark, M. D.	1833	College.
<i>Anatomy,</i>	1839	Allen Thomson, M. D.	1839	Crown.
<i>Surgery,</i>	1839	William Pirrie, M. D.	1839	do.

Lecturers.

<i>Practical Religion,</i>	1825	Alexander Black, D. D.	1831	Trustees of Gordon of Murtle.
<i>Evi. of Christianity,</i>	1838	Daniel Dewar, D. D.	1838	College.
<i>Scot's Law, etc.,</i>	1839	James Edmond, M. A.	1828	Society of Advocates Aberdeen.
<i>Botany,</i>	1781	William Knight, LL. D.	1811	College.
<i>Materia Medica,</i>	1818	William Henderson, M. D.	1818	do.
<i>Institutes of Med.</i>	1819	Alex. Harvey, M. D.	1839	do.
<i>Midwifery,</i>	1826	James Jamieson,	1839	do.
<i>Med. Jurisprudence,</i>	1839	Fr. Ogston, M. D.	1839	do.
<i>Comp. Anatomy,</i>	1839	William McKinnan, M. D.	1839	do.

GENERAL ARRANGEMENT.

The session in the arts commences with an open competition for bursaries on the last Monday of October, and ends on the first Friday of April. The average age at which students enter the college, is fourteen.

Previously to being enrolled as members of a class, those who intend to qualify for a degree, must undergo an entrance-examination. Daily examinations take place in all the classes; and towards the end of the session, each class is submitted to a public examination in the common hall. Candidates for the degree of M. A. are examined on all the branches of the curriculum, including the Evidences of Christianity, instructions in which are given to students of the third and fourth years. A weekly lecture on practical religion has been endowed since 1825. The fees for the complete course of four years' instruction in the Faculty of arts do not exceed £23. The Divinity session extends from Christmas to the first Friday of April; the medical session from the first Monday of November to the third Friday of April; the session for Scots law, from the first Monday of November to the first Friday of April.

CHARITABLE FOUNDATIONS.

The number of foundations for bursaries is 45. Their aggregate value is about £1,160 annually. There are two of the yearly value of £30; four of £26 5s.; eight, of £25; two between £20 and £15; two of £15; fourteen between £15 and £10; twenty-three of £10; and sixty, under £10. About 67 of these are open to public competition. The two of £30 are awarded by comparative trial for excellence in Mathematics, to students who have attended to that science for two sessions.

MISCELLANEOUS.

The remarks which were made under King's College, in relation to the classical studies, will apply, generally, to Marischal College. The theological course requires six years. This department is composed of the professors of Divinity and Oriental languages. In general, only a small portion of the original Scriptures is read, and that very imperfectly. "The students might, perhaps, be able to consult lexicons for themselves for a little while after they leave college, but have attained so little familiarity with the process, that it is for the most part soon forgotten. Chaldee and Syriac are not taught, because the professor can hardly ever get his students to be masters of Hebrew."

There has been a great addition to the number of students within the last 30 years. A considerable proportion of them are in very indigent circumstances.

The professor of Divinity receives a salary of £50 for a course of lectures on practical religion.

The funds for the support of the library amount to £905.*

THE SABBATH SCHOOL AN AUXILIARY TO THE MINISTRY.

[By HARVEY NEWCOMB.]

I TAKE it as a settled point, that the preaching of the gospel is the great means instituted by the Lord Jesus Christ, for advancing his kingdom, and saving souls. And, whenever any other instrumentality, however good and efficient, is exalted above this, or represented as of more importance, of greater utility, or as better adapted to secure the end; then such instrumentality is manifestly out of its place, in the minds of those who entertain such views. And next to the preaching of the gospel is family instruction. The family relation is one of the great means employed in all ages, to preserve religion in the world. Without this, it seems hardly possible that religion could ever gain a foothold

* For a brief notice of one or two new colleges in Scotland, and of the number of students at all the universities, see the article on Literary and Miscellaneous Intelligence, on a subsequent page of this No.

in any community. And family instruction certainly stands next in importance to the preaching of the gospel. It is not my purpose, however, in this place, to enter into a discussion of these sentiments, nor to advance any arguments to prove them. I only state them, that what I have to say on another subject, may not be misapprehended.

It is to be regretted that the idea of drawing a comparison between the influence of the Sabbath School and the ministry, should ever have been entertained; or, that it should ever have been supposed by any, that the Sabbath School is designed to take the place of family instruction. Yet, we sometimes hear the Sabbath School, in anniversary speeches, exalted above every other means of grace, and placed on a level with those modern improvements in mechanics and locomotion, which supersede, or throw into comparative disuse, the agencies employed in former times. But this is not only adopting a wrong principle, but it is injuring the credit, and destroying the power of the very instrumentality which it is destined to exalt. The Lord Jesus Christ, in settling the order of the Christian dispensation, had in view before his omniscient eye, the varied circumstances of different ages and countries; and he fixed upon those permanent instrumentalities which he saw to be adapted to all these varieties; and in his choice of the Christian ministry, we see evidence of divine wisdom; for the public appeal of the living voice, to assemblies of men, has proved, in all ages, the most powerful means of moving and influencing any community. All the improvements of subsequent ages, therefore, in the introduction of printing and books, and the institution of common schools and Sabbath Schools, are to be regarded as subordinate to this grand instrumentality; and chiefly useful, in the salvation of souls, as they tend to give power and efficiency to the preaching of the gospel. The same may likewise be said in regard to the power which they give to family instruction. It is when viewed in this light, that the great importance and real value of the Sabbath School system is seen. I may say, also, that it is when viewed in this light, that the proper course is pursued to render the influence of the Sabbath School most salutary and efficient. When so viewed, it will be used mainly as an instrument for exciting a general interest throughout the community, in the *private study of the Bible*. And this ought to be the great end of the Sabbath School. If it does not effect this, it does little good. It is of small account for a congregation to be collected in classes for three quarters of an hour, on the Sabbath, to *talk about* a portion of Scripture; but it is a great object gained, if the spending of this time in this way, shall secure the private and thorough study of this portion of Scripture, by every one so assembled. But when the Sabbath School is thrust out of its proper place, or permitted to occupy a higher position than properly belongs to it, this grand point will be overlooked, and varied and overstrained efforts will be made for *immediate effect*, by the constant introduction of novelties, and by incessant attempts to keep up excitement. Yet these, in the end, will fail; and in spite of them, the cause will languish. There must be something to take a deeper hold of the general mind, or a permanent interest in the Sabbath School cannot be maintained.

One of the greatest impediments in the way of the gospel is the tendency to stagnation in the general mind. This is deeply felt by those who attempt to proclaim the gospel among a people where no progress has been made, for ages, in any useful improvements, or in the state of society. And perhaps to this cause, may be mainly traced the great apostasy of the middle ages. It is still felt, to a greater or less extent, in most places. Whatever, therefore, tends to wake up intellect, prepares the way for the gospel to be heard with greater effect. But this is true, in a tenfold degree, when the mind is waked up to the investigation and contemplation of religious truth; for, strange as it may seem, when the value of the interests concerned are considered, it is nevertheless true, that on no subject is there so much apathy as on this. It is a general complaint, that a great proportion of the good seed, sown by the spiritual husbandman, falls by the way side. The difficulty is, the attention is not aroused; and when the attention is not awake, the truth is neither appre-

hended nor retained. Yet, there is more in the Bible that is capable of waking up intellect, and stirring up the deep fountains of thought, than in all other books that have been written since the foundation of the world. There is more that is soul-stirring, heart-stirring, and calculated to awaken a deep and permanent state of inquiry in the minds of men. This is proved by the fact, that it is only in those communities where the Bible is possessed, and where it has a hold upon the minds of the people, that intellect is thoroughly aroused.

Now, it appears to me, that if this principle is seized hold of in a proper manner, in connection with the Sabbath School system, it is capable of being wielded with immense power by the Christian ministry in this country. Let a whole congregation, or a majority of the members of a congregation, become deeply interested in the *study of the Bible*, in connection with the Sabbath School, and there will be an interest awakened in preaching, which was never felt before. Nor will this be all—preaching will be *understood* and *felt*, as it never was before. Painful as the fact is, it is nevertheless true, that even in this enlightened community, individuals are often found, grown to years of maturity, who have never read the *whole* Bible. But how many more are to be found, who have never *studied* it, so as to have their minds brought fully into contact with its soul-stirring truths.

But is the Sabbath School capable of accomplishing so desirable an object? And what means are there, within the reach of the ministry, which can be employed to enlist a people, and secure a permanent interest in such a course of study? I feel great reluctance in speaking of ministers, lest I should seem to be attempting to instruct them in their duty—a thing which I feel by no means competent to do. Yet, I cannot speak the convictions of my own mind, on this subject, without alluding to them; and I am strongly and deeply impressed with the sentiment that the Sabbath School has as yet hardly begun to exert the influence upon our congregations, which it might do if it were made the means, generally, (as I know it can be,) of waking up and sustaining a permanent interest in the deep and thorough study of the Holy Scriptures. I have no doubt that ministers generally feel this; but how shall this interest be awakened? This is the question. I have never forgotten, and I think I never shall forget, a remark of Dr. Beecher's, which I read many years ago, nor the impression which it then made upon my own mind—"Whatever *ought* to be done, *can* be done." I shall not stop here to inquire whether this is *theologically* correct or not; but, understood in a popular sense, as a practical principle applicable to practicable things, I think there can be no dispute about it; and it was in this sense, that it was spoken. And, in this restricted sense, it is a principle of immense power, when it takes full possession of a man's mind, as a principle of action. It removes all the "lions" out of the way of the slothful. It takes away every plea of sloth, and every excuse of indifference, where any worthy object of effort is set before the mind. In its application to the subject under consideration, it will stand *logically* thus:—It would be a great benefit to the minds and hearts of the members of a Christian congregation, and it would greatly increase the power and force of the preached gospel, if a general interest were awakened in the thorough and close study of the Bible:—such an interest *ought* to be awakened:—*and therefore* such an interest *can* be awakened, in all our congregations. I believe it. I have seen it done. I have seen such an interest awakened in the study of the Sabbath School lesson, among a laboring population, that the newspaper would be laid aside for the Bible lesson. I believe it can be done any where. But *how* shall it be done? And how can ministers accomplish such an object, when they cannot engage as superintendents or teachers of the Sabbath School, nor withdraw their time and strength on the Sabbath from their public duties? In answer to this, I would say, first, That they must *feel deeply interested themselves*, in the object to be accomplished. For I suppose it to be correct, as a general principle, that no one can wake up a deeper interest in any object in the minds of others, than he feels himself. But it may be taken for granted, that Christian ministers generally do feel deeply interested in this object. And then, secondly, They must *believe* that it *can* be done. Otherwise they will be faint hearted in their efforts, and ready to give up,

when obstacles are encountered. Thirdly, They must *have a will to do it*. And then, a principle, proved by the common sense and experience of mankind, so as to pass into a proverb, will prove that it can and will be done—“*Where there's a will there's a way.*”

I suppose that every minister who truly magnifies his office, will be to his congregation, in regard to every movement for the promotion of religion, what the main-spring is to the watch; and not only the main-spring, but the hair-spring also—the *motive power* and the *regulator*. And, if this be so, what is to hinder him from accomplishing the very object under consideration? If he is able to touch the springs which keep all the wheels of religious feeling and action in regular motion throughout his congregation, what is to hinder him from producing this very movement, and keeping it in permanent operation? Nor is it necessary to point out the particular means to be employed to produce this result, to one who has such springs of action within his reach. I will, however, notice one means, because it is connected with a great principle; because it is the most efficient means that a minister can employ, to accomplish the object proposed; and because there is reason to believe it is sadly neglected. I allude to a weekly meeting of the teachers, for consultation upon the Sabbath School lesson. I say *consultation*, for if this meeting is made the place of preparation, without previous study, it will defeat the object. The importance of such a meeting, *with the pastor at its head*, can scarcely be overrated. How can the minister, as the watchman of his flock, and the guardian of the truth, perform his duty, unless he is able both to know what is taught in the Sabbath School, and to give direction to its operations and to the minds of those who teach? Let the teachers study their lessons thoroughly in private, and then meet together at the pastor's study, compare their views, and receive instruction from him where they are erroneous or deficient, and it will wake up a new interest both in their minds and in his, which will diffuse itself through the whole school, and be felt in all the families of the congregation. This meeting will be to the Sabbath School and the congregation, what the heart is to the body; and in the same manner it will sustain the interest which is created by it; for the influence which it sends out will return again, by the effects which it will produce among the young people, in the families, and among adults, to reanimate the pastor's zeal and awaken new interest, to flow down again through the teachers and scholars, and return to him continuously, as the blood flows through the arteries to the remotest extremities, and returns again to the heart. But, a Sabbath School without a teacher's meeting, is like a human body without a heart. This meeting will bring the pastor into direct contact with the minds of the best portion of his church every week. It will make him acquainted with their habits and modes of thought and feeling. It will enable him to give direction to their thoughts, and wake up a thirst for religious knowledge. It will give him an opportunity of directing the operations of the school, and moulding it to his own liking. It will give him the means of knowing every week, the state of mind of the most interesting portion of his hearers. For the utmost freedom should be used at this meeting; he should feel at liberty to make any inquiries of the teachers which he pleases, concerning the members of their classes; and they, in their turn, should be made to feel at liberty to ask any questions they please, for information, and to make any suggestions they please, for the improvement of the school. It will enable him, also, to have his influence constantly, though indirectly, felt upon the whole school.

The great objection generally felt against the measure here proposed, is the difficulty of inducing teachers to attend such a meeting, especially where they live at a distance from each other. But I am fully persuaded that this difficulty will be overcome, wherever a minister determines in his own mind that he will sustain a teacher's meeting. It will be hard at first, but as soon as the teachers become interested, this difficulty will vanish. I suppose that nearly every individual in a congregation might be assembled together weekly at any given time and place, to remain an hour and a half, if every one could, by so doing, honestly obtain *one dollar*. To sustain a teacher's meeting, then, only requires

that the interest should be raised in their minds as high as the value of one dollar. And is it to be believed, that Christian men and women cannot be convinced that the best interests of the Sabbath School and the congregation, and their own personal improvement in Christian knowledge, are not worth so much as one dollar a week? It is, moreover, a fact proved by experiment, that such an interest may in a little time be awakened by such a meeting, that no ordinary hindrance will prevent a teacher from attending it. It must, however, be commenced without expecting all the teachers to attend at first. But they will be gradually drawn in; and those who do not come, will find themselves falling so much behind their associates, that they will fall off, and give place to such as are more deeply interested.

But in connection with this, and as an auxiliary to it, a minister ought frequently to pass silently through the school, and observe how the teachers perform their duty; and, where it is called for, to urge upon the scholars the necessity and importance of thorough study. This will enable him to make his suggestions to the teachers, at their meeting, with more effect. There are also other springs to be touched. There is nothing better than the Sabbath School lesson to give directness and force to family instruction; and the minister who knows how to regulate the little wheels, will very soon have the Sabbath School lesson generally studied as a *family exercise*. And by his interest in this matter, he will find an avenue opened to the minds and hearts of the younger portion of his congregation, in his family visits, which will be of great advantage in his pastoral labors. And if he will take these opportunities to instruct the children in the method of study pursued in the school, and help them out of difficulties, he will find a new cord binding them to his heart.

Where the course here marked out is faithfully and perseveringly pursued, I think there can be no doubt, that a constant and growing interest will be felt in the Sabbath School; and that gradually the adult members of the congregation will fall in; and thus, the minister will find himself preaching to a people, the greater part of whom are engaged every week in a course of instruction of which he himself has the principal direction. Such a state of things needs only to be hinted at, to have its great advantages seen and appreciated.

LONGEVITY OF THE GRADUATES OF HARVARD COLLEGE;

EXHIBITED IN A TABULAR LIST OF SUCH AS HAVE REACHED OR PASSED THE AGE OF
EIGHTY-FOUR.

[Prepared by J. P. DABNEY, M. A., of Cambridge.]

[Some few names, (chiefly before the end of the seventeenth century) as the writer, upon closer observation finds, hardly fall within the exact limits laid down in the above title. He thinks it best, however, to let them pass, rather than disturb the series at the moment of going to the press.]

N. B. All which follows the name to the first colon, indicates the birth-place and lineage.

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| <p>1642. William Hubbard, b. in England: min. of Ipswich, ord. 1656; the well-known historian, &c; d. Sept. 14, 1804. 83.</p> <p>1645. Samuel Stow, b. in England: min. of Middletown, Ct. [1650—'60.]; d. May 8, 1704. 82.</p> <p>1647. Comfort Star, Ashford, Kent, Eng.: min. Cumberland co., Eng.; ejected in 1662, d. at Lewes, Sussex, Oct. 30, 1711. 87.</p> <p>1650. Joshua Hobart, Hingham, son of</p> | <p>Rev. Peter Hobart: min. of Southold, Long Island, N. Y.; d. Feb. 28, 1717. 89.</p> <p>— Jeremiah Hobart, Hingham, son of Rev. Peter Hobart: min. of Topsfield [1672—'80], Hempstead, Long Island, [fr. 1656.] and Haddam, Ct., [fr. 1700]; d. Nov. 6, 1715. 85.</p> <p>1656. Increase Mather, son of Rev. Richard M., Dorchester: min. of O. N. Ch. Bost. [fr. 1669.] and Pres. of H. U. [1685—1701]; d. Aug. 23, 1723. 85.</p> |
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1659. Samuel Cheever, New Haven, Ct., son of Ezekiel, the celebrated schoolmaster: min. of Marblehead, ord. Aug. 13, 1684; d. May 29, 1724. 85.
1661. Joseph Whiting, Lynn, son of Rev. S. W.: min. of Lynn, [1680—'82,] ord. at Southampton, Long Island about 1682; d. Apr. 7, 1723. 82.
1662. Solomon Stoddard, Bost., son of Anthony S.: min. of Northampton, 1672; d. Feb. 11, 1729. 85.
1668. Zechariah Whitman, Weymouth, son of John W.: min. of Hull, [fr. 1670]; d. Nov. 5, 1726. 82.*
1677. Thomas Cheever, Ipswich, br. of Rev. S. C. (1659): min. of Malden, [1681—1686,] and of Chelsea, [fr. 1715]; d. Nov. 27, 1749. 93.
1684. Nehemiah Walter, b. in Ireland: min. of Roxbury, ord. Oct. 17, 1688; d. Sept. 17, 1750. 86.
1689. John Hancock, Cambridge, son of Nath. H.: min. of Lexington, ord. Nov. 2, 1698; familiarly styled "Bishop H." d. Dec. 5, 1752. 82.
1692. Ebenezer White, Weymouth(?): min. of Bridgehampton, Long Island; d. 1756. 84.
1693. Henry Flynt, Dorchester, son of Rev. Josiah F. (1664): Cambridge. Tutor and Fellow of the Corporation over 50 years. d. Feb. 13, 1760. 85.
1698. John White, Brookline: min. of Gloucester, [fr. 1703]; d. Jan. 16, 1760. 83.
- Oxenbridge Thacher, Milton, son of Rev. P. T. (1671): Bost. Select-man and Repr. many years: d. Oct. 29, 1772. 91.
1699. Daniel Greenleaf, —: min. of Yarmouth, [1708—'27]; d. Aug. 26, 1763. 85.
- Samuel Niles, Braintree: min. of Braintree, fr. 1711; d. May 1, 1762. 88.
1700. John Barnard, Bost.: min. of Marblehead, ord. July 16, 1716; d. Jan. 24, 1770. 89.
1701. Timothy Cutler, Charlestown, son of Major John C.: min. of Stratford, Ct., [1709—'19.] Pres. of Yale Coll., [1719—1722]; min. of Christ Ch. Bost. [fr. 1723]; d. Aug. 17, 1765. 82.
- Israel Loring, Hull: min. of Sudbury, ord. Nov. 20, 1706; d. March 9, 1772. 91.
- Nicholas Sever, Roxbury: min. of Dover, N. H., [1711—'15]; Plymouth, Judge of C. Pl. Ct.; d. Apr. 7, 1764. 84.
1702. Samson Sheafe, Portsmouth, N. H.(?): merch. in P.; d. — 1772. 91.
- Peleg Wiswall, Duxbury, only son of Rev. Ichabod W.: schoolmaster in Bost. (north-end); d. Sept. 2, 1767. 84.
1703. William Allen, Boston: first min. of Greenland, N. H.; ord. Feb. 15, 1707; d. Sept. 8, 1760. 84.
1707. Timothy Ruggles, Roxbury: min. of Rochester, [1710]; d. Oct. 28, 1768. 84.
1707. Stephen Jaques, Newbury: schoolmaster awhile on Cape Cod; returned to N., and d. (as it is there computed) about 1782,—doubtless *Æt.* 90—93. *asterized* in Catal. of 1779.
1709. Benjamin Prescott, Concord, son of Capt. Jon. P.: first min. of Danvers, S. P. [1713—'56]; d. May 28, 1777. 90.
1710. Joseph Adams, Braintree, son of Deacon Joseph A.: first minister of Newington, N. H., ord. Nov. 16, 1715; d. May 26, 1783. 94.
1711. John Chipman, Barnstable: first min. of Beverly, N. P., ord. Dec. 28, 1715; d. March 23, 1775. 84.
1712. Nath. Appleton, Ipswich, son of Hon. Judge A.: min. of Cambridge, ord. Oct. 9, 1717; d. Feb. 9, 1784. 91.
- Eleazer Tyng, Woburn, son of Hon. Jon. T.: J. of Peace at Tyngsboro', and Col. of the Middlesex regt.; d. — 1782. 92.
- John Nutting, Cambridge: master of the grammar-school, Notary-public and Collector of the port, Salem; d. May 20, 1790. 96.
1713. Stephen Williams, Deerfield, son of Rev. Jn. W. (1683): first min. of Longmeadow, [from 1717]; d. June 10, 1783. 89.
1714. Ebenezer Gay, Dedham: min. of Hingham, ord. June 11, 1716; d. March 18, 1787. *nearly* 91.
1717. Daniel Perkins, Topsfield: min. of Bridgewater, W. P., ord. Oct. 4, 1721; d. Sept. 29, 1782. 86.
1720. John Angier, Watertown(?): min. of Bridgewater, E. P., Feb. 28, 1725; d. Apr. 14, 1787. 86.
- Thomas Smith, Boston, son of T. S. merch.: min. of Portland, Me., ord. March 8, 1727; d. May 23, 1795. 93.
- Ezra Carpenter, Rehoboth: min. of Swanzey, N. H. [1753—'69,] and of Keene, [1753—'60]; d. in Walpole, Aug. 26, 1785. 86.
1721. Nathan Bucknam, Malden: min. of Medway, E. P., ord. Dec. 29, 1724; d. Feb. 6, 1795. 91.
1722. Edmund Quincy, son of E. Q. (1699): Bost. J. of C. Pl. Ct.; d. July 4, 1788. 85.
- Edmund March, Newbury: min. of Amesbury, ord. 1728; d. at Newburyport, March 6, 1791. 88.
1723. Stephen Greenleaf, Yarmouth, son of Rev. Daniel G.: Bost. Sheriff of Suffolk co.; d. Jan. 26, 1795. 92.
- Joseph Lynde, —: Repr. of Charlestown, J. of Peace, &c., phys. in Worcester fr. 1783, druggist in Hartford, Ct.; d. in W. Dec., 1788. 86.
- Isaac Abbot, Andover: Deacon of the South Ch. in A.; d. Sept. 9, 1784. 86.
1724. Dudley Woodbridge, Simsbury, Ct., son of Rev. D. W. (1694): physician in Stonington, Ct., styled "D. W., Esq."; d. Nov. 1790. 86.
- William Balch, Beverly: first min.

* His age has been variously stated by different authorities, at 78, 82, & 85. (*J. Farmer.*)

of Bradford, E. P., ord. June 7, 1728; d. Jan. 12, 1792. 88.

1724. David Hall, Pomfret, Ct.: min. of Sutton, ord. Nov. 15, 1729; d. May 8, 1789. 85.

— Samuel Allis:* d. at Somers, Ct., Jan. 1797. 92.

1725. John Tyng, nephew of E. T. (1712): the "eccentric Judge T. of Tyngsboro'"; d. Apr. 7, 1797. 93.

— James Pike, Newbury: first min. of Somersworth, N. H., ord. Oct. 28, 1730; d. Mar. 19, 1792. 89.

— Ebenezer Flagg, Woburn: min. of Chester, N. H., ord. 1736; d. Nov. 14, 1796. 92.

1726. Joseph Lord, son of Rev. J. L., (1691,) Charleston, S. C.: a preacher and physician; d. at Westmoreland, N. H., — 1789. 86.

— Atherton Wales, Braintree: min. of Marshfield, N. P., ord. 1739; d. Nov. 29, 1795. 92.

1728. Thaddeus Mason, Lexington: Register of Deeds for Middlesex, at Cambridge; d. May 1, 1802. 95.

— John Seccombe, Medford: first min. of Harvard, [1733—1757]; d. — 1792. 84.

1729. Richard Clarke, Boston(?) : merch. and Tea-Consignee in B.; d. (as a refugee) in London, Feb. 27, 1795. 85.

— Joseph Lee, br. of Tho. L. (1722): Judge of C. Pl. for Middlesex at Cambridge; d. Dec. 5, 1802. 93.

1730. William Royal, Dorchester, br., probably, of Hon. Isaac R., Medford: Repr., &c. of Dorchester; d. in Stoughton, Jan. 15, 1794. 84.

1731. Samuel Niles, Braintree, son of Rev. S. N. (1699): farmer in B., and Repr. Judge of C. Pl. Ct. for Suffolk; removed to and d. in Lebanon, Ct., Apr. 30, 1804. 92.

— Stephen Sewall, —: schoolmaster in Newbury; d. Sept. — 1795. 87.

— Samuel Bacheller, Reading: min. of Haverhill, W. P. [1735—'61]; d. in Royalston, March 19, 1796. 89.

— Samuel Kendall, —: first min. of New Salem. d. Jan. 31, 1792. 85.

1732. Timothy Ruggles, Rochester, son of Rev. T. R. (1707): att'y at law, in Rochester, Sandwich and Harwich; Repr., also, of R. and H.; Ch. Just. of C. Pl. for Worcester co.; Col. in active service, [1755—'60,] and known to after times as "Brigadier R."; d. (as a refugee) in Wilmot, N. S., Sept. 1795. 86.

— Joseph Gardner, —: min. of

Newport, R. I. [1740—'43]; d. in Boston as the "Hon. Jos. G." Apr. 6, 1806. 92.

1732. Sampson Spaulding, Chelmsford: first min. of Tewksbury, ord. Nov. 23, 1737; d. Dec. 15, 1796. 86.

1733. William Vassall, son of Major Leonard V.: gent. in Boston; d. (as a refugee,) at Battersea Rise, Surrey, Eng., May 8, 1800. 85.

— Edmund Freeman, Sandwich, son of E. F.: farmer in Mansfield, Ct., chiefly; d. March 9, 1800. 89.

— Jedediah Adams, Quincy: first min. of Stoughton, ord. Feb. 19, 1746; d. Feb. 25, 1799. 88.

— Joseph Cleverly, —: Episcopal reader in Quincy; d. March 16, 1802. 89.

— Enoch Parker —: schoolmaster in Newton; d. Feb. 16, 1801. 87.

1735. Samuel Curwin, Salem, son of Rev. Geo. C. (1701): merch. in S.; d. Apr. 9, 1802. 86.

— Eliakim Willis, New Bedford: min. of Malden, ord. 1752; d. March 14, 1801. 87.

— Ivory Hovey, Topsfield: min. of Rochester, [1740—'65,] and of Plymouth, Monument Ponds, [fr. 1770]; d. Nov. 4, 1803. 90.

1736. George Jaffrey, Portsmouth, N. H., son of Hon. Geo. J., (1702): merch. in P.; d. Dec. 1802. 86.

— Francis Hutchinson, son of Hon. Wm. H. (1702): "merch. in Norwich, Ct., and a Lieut. in Brigadier Waldo's corps."— *Winthrop's MS. Hist. of Graduates, &c.* d. at New Salem, Feb. 1801. 85.

— Norton Quincy, son of Col. John Q. (1708,) Braintree: gent. in "Germantown" Braintree; d. Oct. 1801. 85.

— John Porter, Abington: min. of Bridgewater, N. P., ord. 1740; d. March 12, 1802. 87.

1737. Ebenezer Morse, Medfield: min. of Boylston [1743—'75,] dismissed for political heresy; d. Jan. 3, 1802. 84.

1738. Jonathan Davis, Cambridge: physician in Roxbury; d. Feb. 6, 1801. 85.

1739. Edward Brattle Oliver, Boston: Bost. (north-end); d. Apr. 3, 1797. 84.

— Daniel Emerson, Reading: min. of Hollis, N. H., ord. 1743; d. Sept. 30, 1801. 85.

1740. Samuel Hale, Newbury: merch. in Portsmouth, N. H.; d. July 10, 1807. 89.

— Benjamin Willis, Bridgewater: Judge of C. Pl. for Plymouth, in B.; d. July 13, 1807. 87.

1741. David Phips, son of Lieut. Gov. Spencer P. (1703): Sheriff of Middlesex, in Cambridge, to the Revolution; afterwards a Capt. in the Royal navy; d. (as a refugee) at Bath, Eng., July 7, 1811. 87.

— Joseph Waldo, Boston: merch. in B. to the Revolution; d. (as a refugee) in Bristol, Eng., Apr. 1816. 94.

— Joseph Roberts, Boston: min. of Leicester, [1754—'62]; d. in Weston, Apr. 30, 1811. 91.

* This individual occasions some perplexity, not indeed as to the fact of his death, the place, or his advanced age; but as to the field of his ministry. Although Winthrop's MS. History of Graduates, calls him "minister of Somers," yet so does not the Col. Cent. which publishes his death (as above,) nor is his name found under the head of "Somers" in the List of Connecticut ministers and churches, Am. Qu. Reg. Vol. IV.

— John Mellen, Hopkinton: min. of Sterling, [1744—'78]; d. in Reading, July 4, 1807. 85.

1743. John Usher, son of Rev. John U., Episcopal missionary, (1719): min. of the Episcopal ch., Bristol, R. I.; d. July 5, 1804. 84.

— John Crocker —: phys. in Richmond, Berkshire co.; d. May 4, 1815. 93.

1744. John Wingate, Hampton, N. H., son of Col. Joshua W.: farmer and schoolmaster in Northampton, N. H.; d. Sept. 4, 1812. 88.

— Peter Frye, Andover: Repr. from Salem, Col. of the Essex reg't, &c.; d. (as a refugee,) at Camberwell, Surrey, near London, Feb. 1, 1820. 97.

— James Welman, Lynn: min. of Millbury, [1747—'60,] and Cornish, N. H., [1768—'85]; d. Oct. 18, 1808. 85.

1745. William Davis, Boston: merch. in Bost.; d. Apr. 13, 1812. 84.

— Nehemiah Porter, Hamilton: min. of Essex, [1750—'66,] and of Ashfield [fr. 1774]; d. Feb. 29, 1820. 99 and 11 ms.

1746. Edw. A. Holyoke, Marblehead, son of Rev. E. H. (1705) afterwards Pres. of H. U.: physician in Salem three quarters of a century; d. March 31, 1829. 100 and 7 ms.*

1747. William Ellery, Newport, R. I., son of Lt. Gov. W. E. (1722): Newport, R. I., M. Cont. C [1776—'80,] a signer of the Decl. of Ind. and Collector of N. for thirty years; d. Feb. 15, 1820. 93.

1748. George Leonard, Norton: Repr. of N., Judge of Prob. for Bristol, M. C. do. 6 years, [1787—'95,] d. July 26, 1819. 90.

— Joseph Gooch, son of Jos. G., esq., (1720) Milton; "d. in Vermont, the autumn of 1811."—*Rev. Dr. Peirce*. Qu. where? He must, in that case, have been about 84 or 85 years of age. He is however *unasterized* before the Catal. of 1815.

— John Erving, Boston, son of Hon. Jn. E.: Bost. gent., Col. of militia, a M. Couns'r.; d. (as a refugee,) in Bath, Eng., June 17, 1816. 89.

1748. Richard Perkins, Bridgewater, W. P., son of Rev. J. P. (1717): phys. in B.; d. Oct. 16, 1813. 84.

1749. Cotton Tufts, Medford, son of Dr. S. T. (1724): phys. in Weymouth; d. Dec. 8, 1815. 84.

— Israel Cheever, Concord, son of Daniel C.: min. of New Bedford, [to 1759]; d. at Liverpool, N. S.

1751. William Watson, Plymouth: Naval Officer in P. before the Revol'n, Judge of C. Pl. Ct.; d. Apr. 22, 1815. 85.

1752. Ammi R. Cutter, North Yarmouth, Me., son of Rev. A. R. C. (1725): phys. in Portsmouth, N. H.; d. Dec. 8, 1820. 86.

— Charles Turner, Scituate: min. of Duxbury, [1755—'75,] removed to Turner, Me., M. C. for Oxford distr. [1809—'13]; d. Aug. 1818. 86.

1753. Oliver Wendell, Boston: Boston, Judge of Probate, State Senator, &c.; d. in Cambr. Jan. 15, 1818. 85.

— Peter Thacher Smith, Portland, Me., son of Rev. Tho. S. (1720): min. of Windham, Me., [1762—'90]; d. (as "P. T. S., esq.," Oct. 1826. 95.

1755. David Sewall, York, Me.: Judge of the S. J. Ct. of Ms., &c.; d. Oct. 22, 1825. 90.

— John Adams, Quincy: Quincy, second President of the United States; d. in Q. July 4, 1826, nearly 91.

— William Whittemore, W. Cambr.(?): schoolmaster in W. C.; d. March 9, 1818. 86.

1756. Nath. Lothrop, Plymouth: phys. in P.; d. Oct. 20, 1828. 91.

— Timothy Walker, Concord, N. H., son of Rev. T. W. (1725): officer in the Revolutionary War, Ch. Justice of Ct. of C. Pl.; d. in Concord, N. H., May 5, 1822, 85.

— Henry Hill, Boston: merch. in B.; d. July 7, 1828. 92.

1757. Thomas Phips, Quincy(?) : phys. in Q.; d. Nov. 4, 1817. 85.

— Jedediah Parker, —: Boston, (Unity st.); d. Aug. 21, 1826. 89.

1758. Samuel Danforth, Cambr., son of Hon. Judge D. (1715): eminent phys. in Boston, and Pres. of M. M. S., [1794—'98]; d. Nov. 17, 1827. 87.

— Joseph Pearson —: Exeter, N. H., Secretary of State; d. — 1823, *probably* 84-5.

— Eliab Stone, Framingham: min. of Reading, N. P., ord. May 20, 1761; d. Aug. 31, 1822. 85.

1759. Edmund Dana, Cambr., eldest son of Hon. Richard D. (1718): ord. in Lond., Jan. 1765; d. in Wroxeter, Eng., Aug. 1823. 84.

— Paine Wingate, Amesbury, son of Rev. P. W. (1723): min. of Hampton-Falls, N. H. [1763—'71,] left the profession; Repr. [1793—'95,] and Senator, [1789—'95,] in the U. S. Congress, fr. N. H.; d. in Stratham, (his residence,) March 7, 1838. *nearly* 99.

1760. Daniel Leonard, Norton, cousin of Hon. G. L. (1748): att'y-at-law in Taunton, and Repr. of T., became a refugee, Ch. Justice of Bermuda an uncertain time, d. in London, June 27, 1829. 89.

— James Baker, Dorchester: phys. in D.; d. Jan. 3, 1825. 85.

— Henry Cummings, Tyngsboro': min. of Billerica, ord. Jan. 1763; d. Sept. 3, 1823. 84.

1761. Edward Wigglesworth, Hamilton,

* It is curious enough, that the two leading names in length of days, in this series should stand in juxtaposition; and scarcely less so, that three of the highest cases of longevity in the List, and almost in consecutive years, (Frye, Porter, and Ellery,) should mark, by the event of their decease, the beginning, the middle, and the end of the self-same month, (Feb. 1820).

son of Rev. S. W. (1707): an officer in the Revolution—"Col. W.;" d. Dec. 8, 1826. 87.

— Adam Porter, Abington: removed to and died, probably, in Cumington, Hampshire co. *asterized* in Catal. of 1830; probably *over* 84.

1762. Timothy Alden, Bridgewater, S. P.: min. of Yarmouth, ord. Dec. 13, 1769; d. Nov. 3, 1828. 92.

— Geo. Partridge, Duxbury: Dep. Sheriff of Plymouth co., M. Cont. C. [1780—'89]; d. July 7, 1828. 88.

— Josiah Windship, Cambridge: min. of Woolwich, Me., ord. 1765; d. Jan. 29, 1824. 84.

1763. Samuel Eaton, Quincy, son of Rev. E. E. (1729): min. of Harpswell, Me., ord. Oct. 1764; d. Oct. 1822. 85.

— Timothy Pickering, Salem: Col., Adj. General, and Q. Master General in the Revolutionary War, Member of the Cabinet, U. S. Senator and Representative; d. in Salem, (his residence,) Jan. 29, 1829. 84.

— Samuel Perley, Ipswich: min. of Seabrook, N. H., [1765—'75.] Moultonborough, [1778—'79.] Groton and Hebron, [1779—'84.] and Gray, Me., [1784—'91]; d. Nov. 28, 1831. 89.

1764. Benjamin Bourne, —: physician in Sandwich; d. July, 1827. 84.

— Thomas Lancaster, Rowley: min. of Scarboro' Me., ord. 1775; d. Jan. 27, 1831. 89.

— Nehemiah Ordway, Amesbury: min. of Middletown, N. H., [1778, dism.] and of Haverhill, W. P., [1789—'94]; d. in Pembroke, N. H., June, 1836. 93.

— Rufus Wells, Deerfield: first min. of Whately, ord. 1771; d. Nov. 8, 1834. 90.

— Daniel Fuller, Middletown: min. of Gloucester precinct, [1770—1821]; d. in Boston, May 23, 1829. 89.

1765. John Thompson, Scarboro' Me.: first min. of Standish, Me., [1768—'83], inst. at South-Berwick, 1783; d. Dec., 1828. 88.

— Jacob Rice, —: first min. of Henniker, N. H., [1769—'82], do. of Brownfield, Me., inst. Oct. 1806; d. Feb. 1, 1824. 84.

— Andrew Fuller, —: Lyndeborough, N. H.; d. Apr. 1831. 88.

— Joseph Willard, Grafton: min. of Mendon, [1769—'82], ord. at Boxborough, Nov. 2, 1785; d. Sept. 13, 1828. 86.

— Joseph Currier, Amesbury: first min. of Goffstown, N. H., [1771—'74]; d. in Mass., July 30, 1824. 86.

1766. Jacob Ashton, Salem(?): Pres. of Insurance Office in S. more than 30 years; d. Dec. 28, 1829. 85.

— Joshua Fisher, Dedham: eminent physician in Beverly; d. March 15, 1833. 85.

1767. Jeremiah Shaw, Hampton, N. H.: min. of Moultonborough, N. H., ord. 1779; d. Oct. 1834. 88.

— Simeon Chase, —: West-Newbury; d. Oct. 1829. 84.

1768. John Ballantine, Westfield, son of Rev. Jn. B. (1735): farmer in W., occasional preacher, and Deacon of the church; d. Apr. 15, 1832. 84.(?)

— Nath. Porter, Topsfield: first min. of Conway, N. H., ord. Oct. 20, 1778; d. Nov. 11, 1837. 92.

1770. Paul Langdon, Portsmouth, N. H., son of Rev. Dr. L. (1740): midshipman in the "Continental" navy in 1778, teacher at different periods, both before and after, lastly, farmer in the interior of N. Y. State, where he is *said to have* died, in 1836; if so, probably 84—86.

— Samuel Sheldon Pool, Reading: early a preacher, then Judge of Prob. at Yarmouth, N. S., nearly 40 years; d. in 1836. 87—88.

— Isaac Stone, Shrewsbury: min. of Douglas, [1771—1805]; d. in Oxford, Feb. 27, 1837. 89.

1771. Andrew Bradford, Duxbury, descended, in the fourth generation, from Gov. Wm. B. of Plymouth: teacher of youth, entered the army in 1775, Paymaster in Col. Gamaliel B.'s (his brother) regiment; d. in Duxbury, Jan. 1837. 90.

— Samuel Nye, Sandwich: physician in Salisbury; d. June 4, 1834. 85.

— Perez Morton, Plymouth: Att'y-General of Ms. [1811—'32]; d. in Dorchester, (his residence,) Oct. 14, 1837. 87.

1772. John Hastings, Cambridge: captain in the "Continental" service [war of 1775, &c.]; d. in Cambridge-port, Feb. 16, 1839. 86.

— Daniel Chaplin, Rowley: min. of Groton, ord. Jan. 1, 1778; d. Apr. 3, 1831. 88.

1773. Jeremiah Barnard, Bolton: min. of Amherst, N. H., ord. March 3, 1780; d. Jan. 15, 1835. 84.

1774. Samuel Emery, Boston: Bees-wax manufacturer in Philadelphia. [The eldest Alumnus present at the Centennial celebration, Sept. 1836]; d. March 7, 1838. 88.

— Joseph Hall, Sutton, son of Rev. D. H. (1724): resident many years at or near Whitehall, N. Y.; d. in Sutton, Apr. 25, 1840. 88.

1776. John Prince, Boston: min. of First Church, Salem, ord. Nov. 1779; d. June 7, 1836. 85.

— Ezra Ripley, Woodstock, Ct.: min. of Concord, ord. Nov. 1778; d. Sept. 21, 1841. 90½.

1777. Daniel Kilham, Wenham: State Senator and Counsellor; d. in W., (his residence,) Oct. 13, 1841. 89.

1778. Aaron Bancroft, Reading: first min. of second church in Worcester, ord. Feb. 1786; d. Aug. 19, 1839. 84.

— Cornelius Lynde, —: "Died at Williamstown, Vt., Feb. 21, 1836, Cornelius Lynde, a revolutionary officer, aged 84."—*Amer. Alm. for 1837*. [Qu. Is this the person?]

1779. Levi Whitman, Bridgewater : min. of Wellfleet, ord. Apr. 1785, dism. — ; d. in Kingston, Nov. 7, 1838. 91.

1782. Samuel Balch, Amesbury : in the Continental service, [war of 1775, &c.] ; d. in Newburyport, Nov. 9, 1839. 85.

— Henry Wight, Medfield : min. of Bristol, R. I., [Jan. 1785—Nov. 1828] ; d. Aug. 12, 1837. 84.

— Samuel Bass, Randolph : farmer in R. ; d. Feb. 3—6, 1842. 85.

1788. Nathan Underwood, Lexington : min. of Harwich, ord. Nov. 1792, dism. — ; d. May 2, 1841. 88. [N. U. was at the time of graduation, 35 years of age ; doubtless, of all those who "have been nursed in the bosom" of Harvard, *the maturest in years.*]

There are yet among the Living, who come within the Title at the head of this article, the following :

1763. Samson Salter Blowers, Boston, grandson of Rev. Tho. B. of Beverly, (1695) : attorney-at-law in B. to the Revolution ; a refugee, now resident in Halifax, N. S., and late Ch. Justice of the S. J. Ct., of Nova Scotia. 100 years 4 weeks.

1765. Ezra Green, Malden, half-br. of Rev. A. G., formerly of Malden (1789) : surgeon in the "Continental" navy, [1777—1778, &c.], physician and Post-master in Dover, N. H. 95 years 11 mos.

1767. Timothy Farrar, Lincoln, br. of Rev. Stephen F. of New Ipswich, N. H., (1755) : resides in N. I. ; formerly a Judge of the S. J. Ct. of N. H. 94 ys., 10 mos.

1770. Aaron Hutchinson, Grafton, son of Rev. A. H. (Yale C. 1747) : Lebanon, N. H., probably over 90.

1773. James Trecothick, Boston : merch. in London to advanced age, and now resides in the environs. 88.

— John Trumbull, Lebanon, Ct., youngest son of Gov. Jon. T. (1727) : aide-camp to Washington, and adjutant under Gen. Gates, at Saratoga ; after the Peace, a well-known artist, now resides at New Haven, Ct. 86.

1775. Samuel Gay, [Qu., son of Martin G., Bost. and gr-son of Rev. Dr. G. of Hingham?] "lives at Fort Cumberland, New Br."—Rev. Dr. Pierce. If living, probably 90.

— William Weeks, — : resides in Hopkinton, N. H.

1776. Isaac Hurd, Charlestown, son of Benj. H. : physician in Billerica, and since, in Concord. 87.

— James Lovell, Boston or Cambridge, son of Hon. J. D. L. (1756) : resides in Orangeburg, S. C. 84.

1777. Hodijah Baylies, — : Dighton, Judge of Probate for Bristol co., formerly.

— Huntington Porter, Bridgewater, N. P., son of Rev. Jn. P. (1736) : min. of Rye, N. H., [Dec. 1784—1833 ?] ; resides at Roxbury, Ms. 87.

— George Sparhawk, Brighton : physician in Walpole, N. H., and one of the founders of the N. H. Med. Society.

1778. Eleazer James, — : attorney-at-law, formerly, in Barre ; resides in Worcester. *conj.* 88.

— Zephaniah Willis, Bridgewater : min. of Kingston, [1780—1828], Repr. of K. 85.

1779. Abijah Cheever, — : physician in Saugus. *conj.* 85.

1781. Elijah Paine, Pomfret, Ct. : resides at Williamstown, Vt., late Judge of S. J. Ct. of Verm., U. S. Senator, [1795—1801.] 85.

1782. Benj. Parker, Bradford (?) : resident in the Southern states for some years, has since returned to B. *conj.* 85.

1783. Asa Packard, Bridgewater, N. P. : min. of Marlboro' [1785—1819], resides in Lancaster. 84.*

In the foregoing series, there are several points remarkable enough to call for comment. Those, for instance, who hold to *long life*, as hereditary in certain races, will be pleased to see that about one sixth part of the above names are, one with another, nearly allied. Fourteen instances are found of father and son ; a few others, (as the two first Cheevers, the Hobarts and Leonards,) were brothers ; the two Wingates and Tyngs, were also of a common stock, and near kindred ; while in some other cases, the individuals could boast, either in their fathers or their sons, (yet not sons of Harvard,) a parallel longevity to their own. Ezekiel Cheever, the celebrated schoolmaster and author of the well-known "Accidence," who died in Boston, Aug. 1708, aged 93, was father of the two of the name, referred to above.

Again, the relative longevity of classes is a curious point of comparison. Strictly

* Some few other unasterized names there are, ranging prior 1783, and for two or three years later, which, as will be seen, are left without notice : in regard to three or four such, the "whereabout" of the individuals it is not easy to trace, or, consequently, to be sure that they are yet among the living ; and of about as many more, (to whom no such uncertainty pertains) their precise stage in life, the writer has not had opportunity to discover.

speaking, the aggregate age of a complete class is not indeed easy to be given; although the late John Farmer undertook to present such a table of the classes from 1747 to 1766, inclusive, some years since, in one of our city prints, (see Boston Daily Adv. for July, 1835,) showing in columns, the average age of the entire class, and also of the clerical part of it. The writer has sometimes marvelled by what process he set about to do this; since within those twenty years, (and it may be said of any equal portion of the academical register,) there are not a few names which, it must be believed, not even the patient and prying research of Farmer could draw out from their deep obscurity, and, by tracking them to the end of their career, determine its limit. To the writer of this, it is quite clear, that Mr. F.'s estimate, as to some individuals in perhaps each of these classes, must have been *conjectural*: founded, perhaps, on the time of their being "*asterized*" in the catalogue—a most deceitful criterion indeed! as, from some little intimacy with that document, *we* have good reason to know.

But though it is not very easy to attain the absolute sum of human existence in any one class, yet the comparison can, for any useful purpose, be well enough made without it. A class, taken at one point in life, when viewed in reference to surrounding classes, will sometimes exhibit a result widely variant from that afforded at an earlier or later point. Take, for example, those of 1764, 1765, 1766. The last, at the date of forty years from graduation (1806), (when, if every member had not touched the mark of three-score years, the majority had no doubt passed it,) seem to have kept their ranks almost unbroken. Of the above three classes, numbering 46, 54, and 40, the mortality at the date just named, was 20, 27 (one-half,) and 10, (one-fourth). John Farmer accordingly, in his table referred to, gives the class of 1766, as the highest average of the entire twenty, viz. 64½. The maturity and even the decline of life, exhibits in this instance, a case perhaps the strongest in the catalogue. But in the years just at hand, especially 1814, '15, and '16, death made a sudden and wide inroad upon their numbers, and Dr. Fisher, the last survivor, died in 1833, at the age only of 84. In the class of 1764, however, *five* instances are found, (and in that of '65, *six*) of equal, and, with one exception under each year, of much longer life than Dr. Fisher's, including, in the latter, one survivor, whose term verges to a century, and whose course is yet unfinished. The class of 1765 numbers *eight* octogenarians, whose aggregate age is that of 693, and the average 86½. There is no similar example, we believe. Let the reader compare, also, for the measure of longevity, and by several attained, the class of 1766 with those of 1731, 1733, and 1741. For another case, the classes of 1780 and 1781 stand side by side, and are shown in remarkable contrast. The former has from the first, been passing away with a silent celerity much beyond the usual ratio, and as long since as Feb. 1841, (the date of the late Lt. Gov. Winthrop's decease,) the funereal pall had covered the whole. Their direct successors, however, often dwell with something like complacency on their happy immunity; and tell us that even yet they gather together one-third of their number. The same proportion of the living can be found in the class of 1780, only by going back to the Catalogue of 1824. Among those of recent years, that of 1826 has thus far been remarkably exempt from the ravages of death. No asterisk disfigured its face, till the catalogue of 1836, and to the five which then appeared, there has been no addition since. Of classes prematurely extinct, the writer can recall no instance so remarkable as that of 1754. The two last survivors both died in 1807, one at 70, the other at 78 years of age. There remained more than one among the living, in the contiguous class on either side of it, for nearly twenty years later. The class of 1750, however, died out almost as much before their day, as that of 1754.

The constantly contracting limit of man's brief span, which is now and then confidently maintained, does not find much support in the aspect of the Catalogue at the present time, compared with earlier days. In that of 1751, John Hancock of Lexington, long known as "Bishop Hancock," was the Patriarch of the living; who died the following year, at the age of 82! In that of 1758, Henry Flynt—the venerable Tutor,—had the same pre-eminence; and he died in 1760, having reached 85. While we are writing, there are yet, "pilgrims on the earth," *three*, who are pressing on for an hundred years, or have already reached that goal; one, if not two, have left their *ninetieth* year behind, and at least 7 or 8 beside are following close upon their track; filling up the space from *eighty-five* onward.

STATISTICS OF THE CONNECTICUT BAR.

[The following brief notices of several distinguished members of the Legal Profession in Connecticut, originally prepared by Hon. Thomas Day, Esq., of Hartford, to accompany the two last volumes of his Connecticut Reports, and published in an Appendix to the same, have been obligingly forwarded by the compiler for insertion in the American Quarterly Register. A few only of the gentlemen here noticed, have deceased. Several are living at an advanced age. Chief Justice Williams, Judge Church, and Judge Sherman, are of the existing bench of the Superior Court, and Supreme Court of Errors.—Eds.]

STEPHEN MIX MITCHELL.

BORN at Wethersfield, December 20th, 1743; educated at Yale College, and graduated in 1763; studied law at New Haven, while a Tutor in Yale College, and afterwards, under the direction of Jared Ingersoll, Esq.; admitted to the Bar, in Fairfield County, in 1770; removed to Wethersfield in 1772, and there established himself in the practice of the law. In May, 1779, he accepted the office of an Associate Judge of the County Court, and relinquished practice; held that office until May, 1790, when he was placed at the head of that Court; held the latter situation until October, 1795, when he was appointed a Judge of the Superior Court; and in May, 1807, Chief Justice of that Court; which office he held until May, 1814, when he became legally disqualified by age.

He represented the town of Wethersfield in the General Assembly of the State, in Oct., 1778, May, 1779, Oct., 1779, May, 1780, Oct., 1780, May, 1781, Oct., 1781, May, 1782, Oct., 1782, (when he was chosen Clerk of the House of Representatives,) May, 1783, and Oct., 1783. He was chosen Assistant in May, 1784, and annually thereafter, for nine successive years; and was, in that capacity, a member of the Supreme Court of Errors.

He was a delegate from the State in the Congress of the United States, previous to the adoption of the Constitution, in the years 1783, 1785, 1786, 1787, and 1788. In Oct., 1793, he was appointed a Senator in the Congress of the United States, for the unexpired part of the term made vacant by the death of the Hon. Roger Sherman; in which situation he continued until he became a Judge of the Superior Court, in October, 1795.

In September, 1807, he received from the Corporation of Yale College the honorary degree of LL. D. He was a member of the Convention that formed the Constitution of the State, in 1818. He died at his residence in Wethersfield, Sept. 30th, 1835.

JONATHAN BRACE.

Born at Harwinton, November 12th, 1754; educated at Yale College; graduated in 1779; studied law, under the direction of Oliver Ellsworth, Esq., (afterwards Chief Justice of the Supreme Court of the United States,) then of Hartford; admitted to the Bar, at Bennington, in Vermont, in November, 1779;* settled immediately in the practice of the law, at Pawlet; removed, in April, 1782, to Manchester; practiced in the counties of Bennington and Rutland, and occasionally attended Courts in the State of New York, about five years; during a part of which period, he held the office of State's Attorney for the county of Bennington, and was chosen, by the Freemen of the State, a member of the Council of Censors, to revise the Constitution of the State. In January, 1786, he removed back to Connecticut, and settled at Glastenbury;

* The members of College having been dispersed by the war, and deprived of the means of pursuing their academical studies to advantage, Mr. B., with many others, employed a part of his time, during his college course, in preparation for his profession; in consequence of which, he was enabled to sustain an examination for admission to the Bar, so soon after his graduation.

practised there until August, 1794, when he removed to Hartford; was appointed State's Attorney for the county of Hartford, in December, 1807; appointed Judge of the County Court for the county of Hartford, and Judge of Probate, for the district of Hartford, in May, 1809, when he resigned the office of State's Attorney and relinquished practice; held the former office until 1821, and then resigned it; and the latter office until 1824, when he declined a re-appointment.

He represented the town of Glastenbury in the General Assembly of the State, in May, 1788, May, 1791, Oct., 1791, May, 1792, May, 1793, May, 1794; was chosen Assistant, in May, 1798; elected a Representative from Connecticut in the Congress of the United States, in 1799; resigned in May, 1801; was re-chosen Assistant, in May, 1802, and annually thereafter, until the adoption of the Constitution of the State, in 1818; chosen Senator under the Constitution, in 1819 and 1820, when he declined a further election.

As one of the two senior Aldermen of the city of Hartford, he became a Judge of the City Court, in 1797, in which situation he continued, with the exception of two years, until September, 1815, when he was elected Mayor of the city, and, in that capacity, presiding Judge of the City Court; held that office until November, 1824, when he resigned, having become legally disqualified by age. He died at Hartford, August 26, 1837.

SILVESTER GILBERT.

Born in Hebron, Oct. 20, 1755; educated at Dartmouth College, and graduated in 1775; read law in Hartford, under the tuition of Jesse Root, Esq., (afterwards Chief Justice,) and was admitted to the Bar in Hartford County, in Nov., 1777, and settled in Hebron, his native town, then in the county of Hartford. On the organization of Tolland County, in 1786, he was appointed State's Attorney for that county, and continued in that office until 1807, (21 years,) when he was appointed Chief Judge of the County Court, and Judge of Probate, and continued to hold and exercise those offices until May, 1825, except the time he was absent, attending the 15th Congress of the United States, of which he was a member. From the early part of his practice, until the year 1810, he had one or two law-students in his office, and in that year he commenced a regular law-school, and continued it six years, with from seven to ten students. The whole number of young gentlemen, who read law under his tuition, is 56, a majority of whom completed their studies preparatory for the Bar, in his office.

In September, 1780, he was chosen a member of the General Assembly, being then the youngest member of the House. Between that time and the adoption of the new Constitution of the State, he was thirty times chosen to represent the town of Hebron in the General Assembly. In the year 1826, he was once more chosen and attended, when he was the oldest member, and formed the House. He was one of the Committee appointed in May, 1795, to sell the Western Reserve.

He held various town offices at different times, and was town clerk for twenty-three years in succession.

After the close of the revolutionary war, there was a great increase of litigation. The courts were crowded with litigants. Of this business he had a large share.

NOAH WEBSTER.

Born in Hartford, (West Hartford society,) October 16, 1758; educated at Yale College, and graduated there, in 1778; read law chiefly in his private apartments, but passed one summer in the family of the late Chief Justice Ellsworth, and another summer in the family of the late Judge Trumbull; was admitted to the Bar in Hartford, April, 1781, being examined in company with the late Lt. Gov. Goodrich; began the practice of law in Hartford, in 1789; was admitted to practice in the courts of the United States, October, 1790, Chief Justice Jay presiding. At the close of 1793, he left the practice of the

law, and removed to New York, where he established a newspaper, with a view to support the administration of Gen. Washington. In 1798, he removed to New Haven; and was a representative of that town in the General Assembly of the State, May and October sessions, 1802, May, 1803, May, 1804, October, 1805, May and October, 1806, and October, 1807. He was a justice of the quorum for New Haven County, from June, 1806, until June, 1811. In 1812, he removed to Amherst, Ms., where he continued ten years. During this period, he was twice a representative from that town in the Legislature of Massachusetts, viz. in 1814, '15, and in 1819. While he resided there, Amherst College was established, and he was President of the Board of Trustees; and in that capacity, it fell to his lot to induct into office the Rev. Dr. Moore, the first President of that institution. In 1822, he returned to New Haven, where he has since resided. Much the greater part of his life has been devoted to philological pursuits. The honorary degree of LL. D. has been conferred upon him by Yale and Middlebury Colleges.

HEZEKIAH HUNTINGTON.

Born at Tolland, Dec. 31, 1759; studied law, one year, with Gideon Granger, Esq., of Suffield, (father of the late Postmaster General); and two years, with John Trumbull, Esq., of Hartford, (afterwards a Judge of the Superior Court); admitted to the Bar, at Hartford, in 1789; settled in the practice of the law, at Suffield, in the fall of 1790; appointed, by Mr. Jefferson, Attorney of of the district of Connecticut, January 17, 1806, and held that office, by subsequent re-appointments, until the 17th of January, 1829.

He represented the town of Suffield in the General Assembly of the State, in May, 1802, May, 1804, October, 1804, May, 1805, and October, 1805. In 1801, he was appointed one of the Commissioners under the Bankrupt law of the United States, and held that situation about two years. He removed to Hartford, in April, 1813; he was appointed State's Attorney for the county of Hartford, in August, 1818, and held that office until January 1822; after which he gradually retired from practice.

SIMEON BALDWIN.

Born in Norwich, Dec. 14, 1761; educated at Yale College, where he graduated in 1781; was preceptor of the Academy in Albany, in 1782, and in 1783 became a Tutor in Yale College, and held that situation three years; read law with Judge Chauncey, and was admitted to the Bar, in New Haven county, in 1786, and settled in the city of New Haven, in the practice of the law. In 1790, he was appointed clerk of the District and Circuit Courts of the United States, for Connecticut, and held that office until the autumn of 1803, when having been elected a Representative in the eighth Congress of the United States, he resigned his office of clerk, attended the two sessions of that Congress, and declining a re-election, he was, in 1805, again appointed clerk of the District and Circuit Courts, by Judge Law, and was, in 1806, removed by his successor, Judge Edwards. In the autumn of the same year, he was appointed an Associate Judge of the Superior Court, and of the Supreme Court of Errors, and continued in office until superseded, in May, 1817. He then returned to the Bar, for a short period, until his son became established in practice in the same county. In 1820, he was appointed, by the General Assembly, one of the Commissioners of the Farmington Canal, and was made President of that board. In 1826, he was chosen Mayor of the city of New Haven. Having seen the canal located, made and extended to Connecticut river in Northampton, he resigned his office of Commissioner in 1830, and has not since sustained any public office.

THEODORE DWIGHT.

Born at Northampton, Ms., Dec. 15, 1764; in November, 1783, began the study of law, in the office of Pierpont Edwards, Esq., at New Haven; ad-

mitted to the Bar in January, 1787; passed the time at Greenfield, in the county of Fairfield, until November, 1787, when he settled in the practice of law, at Haddam, in the county of Middlesex; in February, 1791, removed to Hartford, and resumed practice in that city; in October, 1806, was elected a Representative to Congress for a single session, to fill a vacancy which had occurred, by the resignation of the Hon. John Cotton Smith, but declined being a candidate at any future election. In May, 1809, he was elected a member of the Council of the State, and was continued, by re-election, until 1815, when he relinquished the practice of law, and removed to Albany, in the State of New York, and established the Daily Advertiser in that city. In February, 1817, he removed to the city of New York, and commenced the publication of the New York Daily Advertiser. He remained in the city of New York, until 1836, when he returned to Hartford, where he now resides.

DAVID DAGGETT.

Born at Attleborough, in the county of Bristol, State of Massachusetts, Dec. 31, 1764; educated at Yale College, and graduated there in 1783; read law with Charles Chauncey, Esq., of New Haven, (afterwards a Judge of the Superior Court,) from November, 1783, until January, 1786, when he was admitted to the Bar, in New Haven county. In April, 1786, he was chosen a Tutor in Yale College, which office he declined, and settled in the practice of law in New Haven. He represented the town of New Haven in the General Assembly, at each successive session from October, 1791, until 1797. In May, 1794, he was chosen Speaker of the House of Representatives, and continued Speaker until May, 1797, when he was chosen a member of the Council or Upper House; resigned his seat in that House, in 1804. In May and October, 1805, he was a member of the House of Representatives. In 1809, he was again elected a member of the Upper House, which place he continued to hold until May, 1813, when he was appointed a Senator in the Congress of the United States, for six years, from the 4th of March preceding. In June, 1811, he was appointed State's Attorney for the county of New Haven, and resigned the office in 1813, on being appointed Senator. In November, 1824, he became an associate instructor in the law school at New Haven, with his present coadjutor, Judge Hitchcock; and in 1826, he was appointed Kent Professor of Law in Yale College; both of which places he now occupies. In May, 1826, he was appointed an Associate Judge of the Supreme Court; and in May, 1832, was made Chief Justice, and continued in that station until Dec. 31, 1834, when he was constitutionally disqualified by age. In 1828 and 1829, he was Mayor of the city of New Haven. In 1826, he received from the corporation of Yale College the honorary degree of LL. D.

JOHN COTTON SMITH.

Born at Sharon, Feb. 12, 1765; educated at Yale College and graduated there in 1783; read law with John Canfield, Esq., of Sharon; admitted to the Bar in Litchfield county, March, 1786, and settled in the practice of the law in Sharon. In 1793, he was first elected a Representative of the town of Sharon to the General Assembly. He was afterwards a Representative in both sessions of the General Assembly, in the years 1796, 1797, 1798, and 1799, being chosen, at the latter session, Clerk of the House. In May, 1800, he was chosen Speaker. In September, 1800, he was elected a Representative to the second session of the sixth Congress, being the first session held at the city of Washington. He was re-elected to the 7th, 8th, and 9th Congress; resigned in July, 1806, after the first session of the ninth Congress. In October, 1806, he was elected a Representative to the State Legislature, and chosen Speaker; also in 1807 and 1808. In May, 1809, he was elected a member of the Council. In October, 1809, he was appointed an Associate Judge of the Superior Court, and Supreme Court of Errors. In May, 1811, and again in 1812, he was chosen Lieutenant Governor, and officiated as Chief Magistrate from the death of Governor Gris-

wold, in October, 1812, the residue of the term. In May, 1813, he was chosen Governor, and continued in that office four years.

In September, 1814, he received from the corporation of Yale College, the honorary degree of LL. D. In April 1813, he was elected a member of the Historical Society of Massachusetts; and in July, 1836, a member of the Royal Society of Northern Antiquarians, in Copenhagen in Denmark. In 1826, he was chosen President of the American Board of Commissioners for Foreign Missions; and in 1831, President of the American Bible Society.

AUGUSTUS PETTIBONE.

Born at Norfolk, Litchfield county, Feb. 19, 1766; entered Yale College, 1784, and continued there about two years; then read law with Dudley Humphrey, Esq., of Norfolk, a practising lawyer, from Sept. 1787, till the April following; then attended Judge Reeve's lectures at Litchfield, until March, 1790, when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Norfolk. He continued in practice until 1812, when he relinquished it, and was appointed an Associate Judge of the County Court for the county of Litchfield. In this office he continued until 1816, when he was appointed Chief Judge of that Court, and continued to hold the office, until May, 1831.

He represented the town of Norfolk in the General Assembly, October session, 1800, May and October, 1801, May and October, 1802, May and October, 1803, May and October, 1804, May and October, 1805, May and October, 1807, October, 1808, May and October, 1812, May and October, 1813, May and October, 1814, October, 1817, and May and October, 1818. After the adoption of the Constitution, he represented the town in the years 1819, 1820, 1821, 1823, 1824 and 1825. He also attended two special sessions of the General Assembly, in the years 1812 and 1815. In the year 1818, he was chosen a delegate from the town of Norfolk in the Convention held at Hartford, to form a Constitution for the State; he attended, and was appointed one of the Committee to draft a Constitution for the consideration of the Convention. He was a Senator from the 17th senatorial district in the General Assembly, for the years 1830 and 1831.

NATHANIEL TERRY.

Born at Enfield, January 30, 1768; educated at Yale College; graduated in 1786; studied law at Hartford, with Jesse Root, Esq., (afterwards Chief Judge of the Superior Court); admitted to the Bar in Hartford county, in February, 1789; settled in practice, at Enfield; removed to Hartford, in March, 1796; was appointed Chief Judge of the County Court, in May, 1807, and relinquished practice, except in the higher courts; resigned this office, in 1809.

He represented the town of Hartford in the General Assembly of the State, in May, 1804, October, 1804, May, 1805, May, 1809, October, 1809, October, 1810, May, 1811, October, 1811, May, 1812, October, 1812, October, 1814, May, 1815. He was a Representative from Connecticut, in the 15th Congress of the United States; a member of the Convention that formed the Constitution of the State in 1818; Mayor of the city of Hartford, and as such, presiding Judge of the City Court, from December, 1824, to March, 1831.

CALVIN GODDARD.

Born at Shrewsbury, Ms., July 17, 1768; educated at Dartmouth College, where he graduated in 1786; studied law with Jeremiah Halsey, Esq., of Preston; was admitted to the Bar at Norwich, in November, 1790; settled in the practice of law at Plainfield, Ct. He was a Representative of the town of Plainfield in the General Assembly, at its sessions in October, 1795; October, 1797; May and October, 1798; May, 1799, when he was chosen one of the clerks; May, 1800, a clerk; October, 1800, chosen Speaker; and May, 1801, Speaker. He was a Representative of the people of Connecticut, in the Con-

gress of the United States, from the 4th of March, 1801, to the 4th of March, 1805, and was then re-elected; but before the next meeting of Congress, he resigned his place. In May, 1807, he again represented the town of Plainfield, in the General Assembly, and was again chosen Speaker. Devoting himself now to his professional duties, his practice extended itself into the adjoining county of New London to such a degree, that he was induced to change his place of residence; and he accordingly removed, in the spring of 1807, to Norwich, and there purchased a seat, distinguished alike for its natural beauties and its historical associations, which he still occupies. In May, 1808, he was elected an Assistant, or member of the upper house in the Legislature; which place he held, by successive annual elections, until June, 1815, when he relinquished it, and accepted the office of a Judge of the Superior Court, and of the Supreme Court of Errors. This office he held until June, 1818, when, the political party opposed to him having gained the ascendancy, he was permitted to return to practice.* At the next succeeding election, he was chosen a Representative of the town of Norwich, in the General Assembly. He was State's Attorney for the county of New London, from 1810 to 1815; and Mayor of the city of Norwich, from 1814 to 1831. He was one of the delegates from the several New England States, who met at Hartford, in 1814, known as the Hartford Convention—an event, associated, as it is, with the *mens sibi conscia recti*, which he recurs to with evident satisfaction.

ROGER MINOTT SHERMAN.

Born at Woburn, Ms., May, 22, 1773; educated at Yale College, where he graduated in 1792; became a tutor in that institution, in March, 1795, (succeeding James Gould in that office,) and remained there somewhat over a year; studied law with Oliver Ellsworth, (afterwards Chief Justice of the United States,) then attended Judge Reeve's lectures at Litchfield, and while a Tutor in Yale College, received instruction from Simeon Baldwin of New Haven, (afterwards a Judge of the Superior Court.) He was admitted to the Bar, at New Haven, in the spring of 1796; and in May of that year, settled in the practice of law at Norwalk, Connecticut. He represented that town in the General Assembly, May and October sessions, 1798. In November, 1807, he removed from Norwalk to Fairfield, in the same county, where he has since resided, and still resides. In May, 1814, he became an Assistant, or member of the upper branch of the Legislature, and continued in that situation, by annual elections, until May, 1818. He was a Representative of the town of Fairfield, in the General Assembly, in the years 1825 and 1838. In May, 1840, he accepted the appointment of a Judge of the Superior Court, and of the Supreme Court of Errors, and relinquished a practice which had been continued, without interruption, for forty-four years. In October, 1814, he was designated, by the General Assembly, as one of the delegates from this State to the Convention held at Hartford, in December of that year; which he attended accordingly. In 1829, the corporation of Yale College conferred on him the honorary degree of LL. D.

CALVIN WILLEY.

Born at East Haddam, Connecticut, Sept. 15, 1776; commenced the study of law at Hebron, in this State, in June, 1795, with John Thompson Peters, late a Judge of the Supreme Court, and read law with him until February, 1798, when he was admitted to the Bar in Tolland county, and commenced the practice of law, the same year, at Chatham, Ct. From Chatham he removed to Stafford, in 1800, and in that town pursued the practice of law until March, 1808, at which time he removed from Stafford to Tolland, where he has since resided, and still resides.

While he lived in Stafford, he twice represented that town in the General Assembly of this State; and in 1806, was appointed the first postmaster at

* This, it will be observed, was previous to the adoption of the State Constitution, when all the Judges were appointed annually, by the General Assembly.

Stafford Springs, which office he held till he removed to Tolland, in 1808. Since he has resided in Tolland, he has been eight years postmaster in that place, and seven years Judge of Probate for Stafford district, which contained, during that time, six whole towns and a part of Ellington. In 1824, he was an Elector of President and Vice President of the United States; and has seven times represented the town of Tolland in the General Assembly of the State; has been two years a member of the Senate; and six years a member of the Senate of the United States, which term expired March, 1831. Since that time, he has held no public office, save that of justice of the peace, but has pursued, with assiduity, the profession in which he has been so long engaged, and to which he is strongly attached.

THOMAS S. WILLIAMS.

Born at Wethersfield, June 26, 1777; educated at Yale College; graduated in 1794; attended Judge Reeve's lectures, at Litchfield, from March 4, 1797, until some time in the summer of 1798; then read law with Zephaniah Swift, Esq., of Windham, (afterwards Chief Justice,) from August, 1798, until February, 1799, when he was admitted to the Bar in Windham county: settled in the practice of the law, at Mansfield; removed to Hartford, in December, 1803. In 1809, he was appointed attorney of the Board of Managers of the School Fund, and held the situation about a year, when the Board itself was superseded, by the appointment of a Commissioner. He represented the town of Hartford, in the General Assembly, October, 1813, October, 1815, (when he was appointed Clerk of the House of Representatives,) October 1816, (and again Clerk,) in 1819, 1825, 1827, and 1829. He represented the State, in the fifteenth Congress of the United States, viz., from March 4, 1817, to March 4, 1819. In May, 1829, he was appointed an Associate Judge of the Supreme Court of Errors, and of the Superior Court; and in May, 1834, he was appointed Chief Justice, from and after the 30th of December, 1834, which office he now holds. He was Mayor of the city of Hartford from March, 1831, until April, 1835. In August, 1834, he received from the Corporation of Yale College the honorary degree of LL. D.

SETH P. BEERS

Was a native of Woodbury, Ct. On the 13th of August, 1800, he commenced reading law with Noah B. Benedict, Esq., of that town, with whom he continued till November, 1801, when he entered the office of Ephraim Kirby, Esq., of Litchfield, then Supervisor of the internal revenues of the United States for the State of Connecticut, where he continued as a clerk, till the office was abolished in February, 1803; when he resumed and continued his legal studies with Mr. Kirby, till the 20th of June, 1803; from which time he attended the lectures of Judge Reeve, till the 20th of March, 1805; when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Litchfield. On the 18th of November, 1813, he was appointed Collector of the direct taxes and internal revenues of the United States for the county of Litchfield; which office he held till it was abolished, the 2d of April, 1820. In September, 1820, he was appointed State's Attorney for the county. He was a Representative from the town of Litchfield, in the Legislature of 1820, 1821, 1822, and 1823. At the session of 1821, he was chosen Clerk of the House; and in May, 1822 and 1823, was chosen Speaker. In 1824, he was elected a State Senator, and while a member of that body, was appointed Assistant Commissioner of the School Fund; and, on the resignation of the Hon. James Hillhouse, was appointed sole Commissioner, on the 1st of June, 1825, which office he still holds. On being appointed Commissioner, he relinquished the practice of law, and resigned the office of State's Attorney.

SAMUEL CHURCH.

Born at Salisbury, Connecticut, Feb. 4, 1785; educated at Yale College, where he graduated in 1803; commenced his professional studies, in the spring

of 1804, with Judson Canfield, Esq., of Sharon, and remained in his office about a year; then attended the law lectures of Judge Reeve and Judge Gould, at Litchfield, until September, 1806; when he was admitted to the Bar of the county of Litchfield. In June, 1807, he was examined and admitted to the Bar of the Supreme Court of the State of Ohio, to which State he, at that time, contemplated a removal. In the spring of 1808, he commenced the practice of the law in Salisbury, in which town he has ever since resided. In May, 1810, he was appointed, by the Hon. Gideon Granger, Postmaster General, to the office of deputy-postmaster in that town; which office he retained until the spring of 1820, when he resigned it, upon being elected a member of the General Assembly. He was a member of the Convention which formed the Constitution of the State, in 1818. He was a Representative of the town of Salisbury, in the General Assembly, in the years 1821, 1823, 1824, 1829, and 1831; being first clerk of the House in 1823. He was a member of the Senate of the State, in the years 1825, 1826, and 1827. In May, 1821, he was appointed Judge of Probate for the district of Sharon; and in 1823, he succeeded Seth P. Beers, Esq., in the office of State's Attorney for the county of Litchfield. These offices he continued to hold until May, 1832, when he resigned them, and accepted the office of an Associate Judge of the Superior Court, and Supreme Court of Errors, to which he was then appointed to fill the vacancy to take place on the 10th of January, 1833, by the promotion of Judge Daggett to the office of Chief Justice.

SOME NOTICES OF MEMBERS OF THE BAR,

Who have resided and practised law in the town of New Milford, Litchfield County, Conn.

PATRIDGE THACHER,

who was born in Lebanon, Ct., about the year 1714 or 1715, and came to reside in New Milford, in the year 1743, was the first regular member of the Bar who resided in the town. He was not regularly educated for the Bar; and at what time he became a member of it, is not known; but probably it was soon after the organization of the county of Litchfield, which was in the year 1751. Being an avowed loyalist, Mr. Thacher ceased practising law, on or near the commencement of the Revolutionary war. He was a man of strict integrity, strong mind, and considerable information, but of many and striking peculiarities. He represented the town of New Milford, in the General Assembly, in October, 1759, and in October, 1765. He died Jan. 9, 1786, and in the 72d year of his age.

DANIEL EVERITT,

the second member of the Bar in New Milford, and the first who was regularly educated to the legal profession, was a native of Bethlem, in Litchfield county. He read law with Andrew Adams, Esq., of Litchfield, afterwards Chief Justice of the Superior Court. He came to reside in New Milford, and commenced the practice of law there, in the year 1772. He was chosen a member of the General Assembly four times, viz. in October, 1780, May, 1781, and in May and October, 1783. He was also a delegate to the Convention which ratified the Federal Constitution. In May, 1790, he was appointed Judge of Probate for the district of New Milford; which office he held until his death, in Jan. 1805, in the 57th year of his age.

SAMUEL BOSTWICK,

the third member of the Bar in New Milford, was a native of the town; was educated at Yale College, where he graduated in the year 1780; read law with Daniel Everitt, Esq., and was admitted to the bar in Litchfield county, about the year 1783; from which time he continued to reside and practise law in New Milford, until his death, on the 3d of April, 1799, at the age of 44 years. He was a member of the General Assembly, May session, 1796.

NICHOLAS S. MASTERS

was born in what is now the town of Washington; was educated at Yale College, where he graduated in 1779; read law with Daniel Everitt, Esq., and settled in New Milford, in the practice of law, immediately after his admission to the Bar, about the year 1785. He continued the practice here until his death, on the 12th of September, 1795, in the 38th year of his age. He was a member of the General Assembly, in May, 1792, and again, in May, 1794.

PHILO RUGGLES,

a native of New Milford, read law for a considerable time (probably two years or more) with Samuel Bostwick, Esq., his brother-in-law, but completed his preparatory studies with Judge Reeve, and was admitted to the Bar, in 1791. He immediately afterwards commenced the practice of law in his native town, which he continued until the year 1804, when he removed to Poughkeepsie, N. Y.; where he continued to practice until 1825, when he removed to the city of New York. He there resumed and continued the practice of his profession until his death, which took place in 1829, at the age of 64. He was four times elected a member of the General Assembly of Connecticut; was also a member for the county of Dutchess, in the Legislature of New York, and, for a considerable time, Surrogate for that county. He was much and deservedly esteemed for his personal worth and professional acquirements.

DAVID S. BOARDMAN,

a native of the town of New Milford, was graduated at Yale College, in 1793; pursued his legal studies under Judge Reeve, until March, 1795, when he was admitted to the Bar of Litchfield county; and having settled in his profession in his native town, pursued the practice of law there, until May, 1831; when he gave up the practice, on being appointed Chief Judge of the County Court. This office he held for five years.

On the death of Mr. Everitt, in 1805, he was appointed Judge of Probate for the district of New Milford, to which office he was re-appointed for sixteen years in succession. He was elected eight times a member of the General Assembly, viz. in October, 1812, May, 1813, October, 1813, October, 1814, and May, 1815, and again in the years 1827, 1828, and 1829.

PERRY SMITH,

a native of the town of Washington, settled in the practice of law, in New Milford, soon after his admission to the Bar of Litchfield county, about the year 1807; was elected a member of the General Assembly, in the years 1822 and 1823, and again in the years 1835 and 1836. During the latter session, he was appointed a Senator of the United States, for six years from the 4th of March following. He was also appointed Judge of Probate for the year 1833, and again for the year 1835. On obtaining the appointment of Senator, he gave up the practice of law, which he had pursued until that time.

NATHANIEL PERRY,

a native of Woodbury, read law with the late John Strong, Esq., of that place, for about eighteen months, and completed his studies with Asa Chapman, Esq., then a practitioner of law at Newtown, and afterwards a Judge of the Superior Court. He was admitted to the Bar in Fairfield county, in April, 1816; and soon after his admission, commenced the practice of law at Woodbury, and continued there until the year 1823; when he removed to New Milford, where he still continues in the practice. He was elected a member of the General Assembly, in the year 1832, and was Clerk of the House of Representatives. He was appointed Judge of Probate for the district of New Milford, in the years 1832 and 1834, and again in the year 1838, and has ever since continued to hold the office.

DAVID C. SANFORD,

a native of New Milford, commenced his legal studies with Seth P. Beers, Esq., of Litchfield, and completed them with Asa Chapman, Esq., then in the practice of law at Newtown; was admitted to the Bar, in November, 1820, in Fairfield county; about one year after which, he commenced practice in Litchfield, where he continued until January, 1831. He then removed to Norwalk, and practised there until the fall of 1833, when, on account of severe domestic afflictions, he left the place, and returned to New Milford, and resumed the practice of his profession. He was appointed State's Attorney for the county of Litchfield, in 1839, which office he still holds.

SAMUEL D. ORTON

was admitted to the Bar, in the year 1830; having read law with the late Matthew Miner, Esq., of Woodbury, and with Perry Smith, Esq., of New Milford, where he began practice, immediately after his admission.

DANIEL B. WILSON

was admitted to the Bar, in Litchfield, in April, 1839; having read law with David C. Sanford, Esq., and immediately commenced practice in New Milford.

APPENDIX

TO

BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Concluded from Vol. xiv. p. 264.]

SOUTH READING, CHURCH OF, (A.)

43. *Reading the Scriptures in Public Worship, a custom of recent date in the Congregational Churches of New England.*

ON the Records of the church in this place, notice is taken of the present of a Bible from Major Nathanael Barber of Boston, to the Parish in South Reading, August 13, 1775; for which the Parish, on that day, voted their thanks, and "*to have the Scriptures read publickly upon the Sabbath for the future.*"¹ From this vote it appears, that this ancient church, gathered in 1645, had no public reading of the Scriptures in its Sabbath assemblies till 1775; and was then quickened to introduce the exercise by the present of a Bible from abroad.

The reading of the Scriptures, as a part of public worship, according to modern usage, is comparatively but of recent date in most, if not all the ancient Congregational churches in New England. Hutchinson, in his chapter upon "Ecclesiastical Customs" during the Colonial government of Massachusetts, observes, "In Boston, after prayer and before singing, it was the practice for several years for the minister *to read and expound a chapter;*" but that for some reason "in a few years it was laid aside, except when it came in place of a sermon."² And so it was, doubtless, in other of the first settled towns in this colony and throughout the country. When the ministers ceased to *expound* the Word of God in the public assembly, they ceased also to *read* it; so that it

may reasonably be questioned, whether any instance can be produced, of reading the Scriptures *without note or comment*, as the manner now is, in any of the New England churches of the Congregational denomination earlier than 1699. In that year, this custom was commenced in Brattle Street Church, Boston. But the other sister churches in that city were slow to follow the example. And a great majority of those in the country seem not to have adopted the custom till after the middle of the last century, and a few not till since the beginning of the present.

To account for the omission by our pious ancestors, of a custom so becoming and useful in public worship, and sanctioned by the example of the Jewish Church, and by that of the primitive Christians,³ it is necessary to advert to the opinions and views of their brethren the Puritans on this subject in the mother country. The Liturgy of the Church of England, as compiled under King Edward VI, and revised and altered in the reigns of Elizabeth and James I. appointed set lessons out of the Old and New Testaments to be read in public worship on Lord's days, both morning and evening, in all the churches of the Establishment. In imitation, also, of the primitive churches, in which some of the Apocryphal Books, the Epistles of Clement of Rome, and the Shepherd of Hermas were occasionally read in public worship,³ as well as the Canonical Scriptures, it selected from the Apocrypha some of its lessons for Saints' Days, and for every day in the year; signifying expressly, however, that these were ordered to be read in churches "for example of life, and instruction of manners," and not to be applied "to establish any doctrine."⁴ But the early Puritans objected to the Lessons from the Apocrypha, that they were no part of the Word of God; and to those from Canonical Scripture, that some passages in them were wrongly translated,⁵ and expressed regret that "the method of Reading, used in some foreign Churches, where Scriptures are read *before the time of Divine Service*, and without either *choice or stint appointed by any determinate Order*," was not adopted in England.⁵ Likewise against the "simple reading" of the Scriptures (that is, the bare reading, without exposition) in the churches, they alleged several general reasons: such as, 1. It is not a *necessary* part of Divine worship; so that a number of churches practised it not, and yet were not chargeable with breach of the Divine command, which they would have been, if the practice were a necessary duty. 2. The Scriptures are dark and hard to be understood, and therefore need be interpreted when read. 3. Reading them is an easy exercise; and therefore one from which much good may not be expected. 4. A fourth, and seemingly the grand objection was, that reading the Scriptures, as a part of the public worship of God, though acknowledged to be useful for some purposes, had ordinarily little or no efficacy as a means for the conversion and salvation of men; that this honor belonged to preaching only; that it was not the *Word read*, but the *Word preached*, by which souls were ordinarily won unto Christ; and that a case in which this effect should result from the bare reading of the Scriptures, might be justly accounted as something extraordinary and miraculous.⁵ These objections of the Puritans to the reading of God's Word in the worship of his house, are all found, (though not formally stated and numbered as here,) and largely answered, in the fifth book of "Ecclesiastical Polity," by Richard Hooker, the great champion of the Church of England, who published that Book in 1597; and who took them from a work which he expressly quotes, or constantly refers to, of "T. C." that is, doubtless, Thomas Cartwright, the antagonist of Archbishop Whitgift, and one of the most eminent Puritans and popular preachers of his day. By these reasons and such as these, recommended by the name of Cartwright and others, his successors both in principle and in influence, our Puritan ancestors were probably prejudiced not only against the Lessons prescribed in the Book of Common Prayer, but against all reading of the Sacred Scriptures in public worship whatever. Notwithstanding they deeply revered the Scriptures, and went beyond Conformists in their opinion of the perfection of them as a Rule, regarding them as the Standard of *discipline and worship*, as well as of *faith and practice*, yet still they were led, by the influence of the above objections, to look upon reading the Scriptures in public worship without expounding them, as a custom of doubtful if not pernicious tendency on the whole, and therefore to omit it in the stated exercises of the Sabbath, in the churches gathered by them when they came to this country.

When Brattle Street Church, Boston, was established in 1699, one article of the "Manifesto" or declaration of the aims and designs of its founders in their undertaking, was,

"2d, We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that in our publick worship, *some part of the Holy Scripture be read* by the minister, at his discretion.

"In *all other parts of divine worship*, (as prayer, singing, preaching, blessing the people, and administering the Sacraments,) *we conform to the ordinary practice* of the churches of Christ in this country."⁶

The obvious implication of the above article is, that *in reading the Scriptures*, the practice of the new church would *not be conformed to*, but *diverse from* that of the other churches of the land. There can be no question, therefore, that Brattle Street Church, Boston, was the first to introduce the now general custom in New England, of reading the Scriptures in public worship, without exposition, note or comment. The popular sentiment, however, was very strongly set against this custom at its commencement among us. For this and other peculiarities in worship and discipline, the scheme of setting up the new church appeared to some, (says Rev. Dr. Palfrey, its recent pastor, in his Historical Sermon,) "to savour strongly of Presbyterianism; while others apprehended it to be little better than Episcopacy in disguise."⁷ And though the differences between this and the other churches of Boston were soon accommodated, so as that Christian fellowship was maintained between them and their respective pastors; yet some years elapsed, before the other churches could be reconciled to any of its peculiarities, especially to this of reading the Scriptures. And hence, so late as 1713, Rev. Dr. Colman, its pastor, took occasion to complain at a Thursday Lecture, of the neglect of this primitive practice in the public worship of God. "1713, Aug. 13, Mr. Colman preaches from Ps. 132, 8, his 2d Sermon. Shewd that a due worshipping of God was a people's Strength and Safety. Spake much of the Sabbath.—Bewaild that the Word of God was not publickly honoured by being Read to y^e Assemblies on y^e Lord's Day."⁸ Gradually, however, the ancient prejudices against reading the Scriptures in the Sabbath Assemblies gave way; and the churches, one after another, both in town and in country adopted the practice; but several of them at first not without uniting exposition with reading. For example: In the New Brick Church, Boston, (then Rev. Mr. Welstead's) "the reading of the Scriptures, as part of the publick service, commenced in 1729, as appears by a vote of April 14"—"that the Bible Capt. Henry Deering has made an offer of to the church, in order for Mr. Wellstead's *reading and expounding*, be accepted."⁹ Concerning its introduction into the Old South Church, Boston, Rev. Dr. Wisner furnishes the following extract from the Records. "April 24, 1737. The brethren of the church stay'd, and Voted, that *the Holy Scriptures be read in public* after the first prayr, in the morning and afternoon; and that it be left to the discretion of the pastors, *what parts of Scripture to be read, and what to expound*:" and then adds, "This was doubtless the introduction of the reading of the Scriptures in public worship in this congregation; our fathers having long abstained from the commendable practice, to be, in this respect as in others, as *different* as possible from the Church of England, which *requires* the Scriptures to be read, and *prescribes the portions for every service*."¹⁰ Under date of the first Sabbath after the above vote was passed by the Old South Church, Rev. Dr. Sewall, its senior pastor, writes in his Journal, "1737, May 1, Ld's. day: We began y^e Public Reading of y^e Script^s. I read 1 Ch. Gen^s. Mr. Prince 1 ch. Matt. I spake a few words by way of Exposⁿ & Exhⁿ. Yⁿ preached fr. 1 Thess. 5. 27. P. M. I preach'd at y^e New Meeting House, fr. John 4. 24." These two readings from the Old and New Testaments in one half day, seemed, not improbably, to some of the audience, like an approach at least to the First and Second Lessons according to the Liturgy of the Church of England; though nothing, surely, was farther from the thoughts of the ministers who read them. In first church, Braintree, (now of Quincy,) *the reading of the Holy Scriptures in course in the public assembly* was commenced October 8, 1732, the first Lord's day on which they held public worship in their new meeting house.¹¹ First church Salem, voted "to have the Scriptures read, as a part of public worship," Dec^r 27, 1736.¹² In the church of Lincoln, this custom began in 1763.¹³ The church of Wilmington voted Nov. 21, 1768, "that y^e Sacred Scriptures should be publickly read in the worshipping assembly in this place: and that I" (Rev. Mr. Morrill, then their pastor,) "should add such an exposition as I saw meet, either upon the whole or part of the Chapter yⁿ read."¹⁴ Some of the churches, beside that mentioned at the head of this article, were stimulated to adopt this practice by the gift of a Bible for this purpose by some generous friend. So the church of Lexington. "June 9, 1793. The Church and Congregation agreed gratefully to accept Governor Hancock's benevolent Present of a large and handsome Bible, and that the Scriptures be read as a part of divine Service in public worship, for the future."¹⁵ And in the same way, did the custom commence in first church, Chelmsford, 1762, with the presenting of "a very elegant folio Bible," from Joshua Henshaw, Esq., of Boston;¹⁶ and in the church of Burlington in 1789, at the receipt of a folio Bible for the pulpit from the children of their first pastor, Rev. Supply Clap, deceased.¹⁷ According to Rev. Mr. Felt, in his History of Ipswich, the pastor of the first church in that ancient town, used to begin public service in 1641, with prayer, and then the teacher *read and expounded* a chapter. This practice was dispensed with in the place about 1770; but revived (without exposition, it is presumed) in the First Parish in 1807; and in the South Parish, in 1826.¹⁸ The third church of Ipswich, now the church of Hamilton, voted "to have a portion of the Old Testament read in the forenoon, and another of the New, in the afternoon, of the Sabbath." March 27, 1774.¹⁹

The following extract exhibits the order of services on the Sabbath, in Brattle Street Church, 1701; at that time probably, and for several years afterward, the only Congregational Church in New England, in which the Scriptures were read, without exposition, as a part of public worship. Judge Sewall, from whose manuscripts it is taken, was originally much opposed to this church, on account of the peculiarities on which it was founded. But he had now, it seems, become reconciled to them; and was afterward the constant friend of its first pastor, Rev. Dr. Colman, and the father-in-law of his colleague, Rev. William Cooper. Mr. Adams, to whom he refers in it, as assisting Mr. Colman, was Mr. Eliphalet Adams, afterwards the settled minister of New London. From this extract it appears to have been then customary in that church, to read the Psalms in course, as in the Church of England, both parts of the day; and a portion (probably in course) from the Old Testament in the morning, and from the New in the afternoon; unlike in this, to the Church of England, which appoints a Lesson from each Testament both for morning and for evening service on every ordinary Sabbath through the year.

"1701. Sabbath. Nov^r 30. I went to the Manifesto Ch. to hear Mr. Adams. Mr. Coleman was praying when I went in, so y^t I thought myself dissappointed. But his Prayer was short: When ended, he *read distinctly* the 137, & 138th Psalms, and the seventh of Joshua, concerning the Conviction, Sentence, and Execution of Achan. Then sung the Second part of y^e Sixty ninth Psalm. Mr. Brattle set it to Windsor Tune. Then Mr. Adams prayd very well and more largely. And gave us a very good Sermon from Gal. 4. 18. Doct. *It is just and commendable*, &c. Mr. Adams gave y^e Blessing.

"In the Afternoon Mr. Adams made a short Prayer, *read the 139th Psalm, & the Six and twentieth Chapter of the Acts*; 'Then Agrippa said'—Sung. Mr. Coleman made a very good Sermon from Jer. 31. 33.—'and will be their God, and they shall be my people.' Prayd—Sung—Contribut.—Gave y^e Blessing," &c.¹⁹

[¹ *Chh. Records.* ² *Hutchinson's Hist. Vol. I. Ch. 4, p. 427.* ³ *Caves' Prim. Christianity, Part I. Ch. IX.* ⁴ *Wheatly on the Com. Prayer, Ch. III. Sect. 10.* ⁵ *Hooker's Eccl. Polity, Book V. Sect. 19, 20.* ⁶ *Manifesto, Appendix, Charlestown C., Am. Qu. Reg. Vol. XII. p. 239.* ⁷ *Palfrey's Hist. Sermon, p. 8.* ⁸ *Ware's Hist. Disc., App. p. 57.* ⁹ *Wisner's Hist., App. p. 105.* ¹⁰ *Hancock's Hist. Serms., p. 25, note.* ¹¹ *Felt's Annals of Salem, p. 413.* ¹² *Shattuck's Hist. Concord, Lincoln, &c. p. 304.* ¹³ *Wilmington Chh. Records.* ¹⁴ *Church Records, p. 136.* ¹⁵ *Allen's Hist., p. 51.* ¹⁶ *Chh. Records.* ¹⁷ *Felt's Hist. Ipswich, &c. p. 212, 279.* ¹⁸ *Sewall's Journal.]*

SOUTH READING, (B.)

44.

Mr. Hobby.

The following obituary notice of this venerated minister is from the Boston Weekly News Letter of July 11, 1765. From the initials of the author's name (J. E.) subscribed to the address accompanying it to the editors of that paper, it appears to have been written by Rev. Mr. Joseph Emerson, of Malden.

"On June 18th, 1765, died the Reverend Mr. William Hobby, Pastor of the first Church in Reading, in the 58th year of his age, and 33d of his Ministry; and was interred the following Friday, the Ministers and others from the neighbouring Towns attending his Funeral, which was conducted in the Method lately introduced. His corps preceded by his Church, was carried into the Meeting House, where a Prayer was made suitable to the Occasion, by one of the senior Ministers.

"This Gentleman was generally esteemed as another *Apollon*: One of superiour natural Endowments, as well as Acquirements: One of a quick Perception, a ready Invention, an acute Wit, a fluent Tongue; a Tongue that was like the Pen of a ready Writer. He was one that excelled both in the Gift of *Prayer*, and in that of *Preaching*. He was well acquainted with Books, and (of) a retentive Memory, and was at all Times prepared, as well as dispos'd, to bring forth out of his Treasure Things new and old. But he seemed to be never so much in his Element, as when in the Pulpit. Here he *prayed* with that Copiousness and Enlargement, and *preached* with that Fluency and Fervor which could not but engage the Attention, and excite the Admiration of his Hearers.

"He was a Man sound in the Faith, and valiant for the Truth, and zealous not for the Form only, but the Power of Godliness.

"In the latter Part of his Time, he was exercised with, and languished under very painful and distressing Infirmities: And as he drew near the Close of Life, he expressed a lively Hope of future Blessedness. Death was far from being a Terror to him. He was willing, yea desirous to be absent from the Body, that he might be present with the Lord.

"He has left behind him a very serious Letter, directed to his People, and dated as *from the Grave*, giving suitable and seasonable Counsels and Directions, and the most solemn Charges, accompanied with very stimulating Motives, relating to *the choice of a Minister*, which, it is hoped, they will pay a great Regard to: As likewise to all the precious and important Truths of the Gospel, which, from Time to Time, he inculcated upon them in the Course of his Ministry. As he endeavoured while living, so may they now endeavour, that they may be able after his Decease to have these Things always in Remembrance!

"And as they have been Remarkable for their ministerial kindnesses; may there now be Occasion to wish them a bountiful Reward, in the Language of Naomi, Ruth 2. 20. Blessed be they of the Lord, who have not left off their kindness to the Living and to the Dead!"

MALDEN, (A.)

45. *Mr. Matthews: Churches anciently could not be gathered, nor Ministers preach or be ordained, without the consent of magistrates and neighboring churches; or, to the known dissatisfaction of the General Court.*

Not only was the church of Malden fined by the General Court for calling Mr. Matthews to the pastoral office, without the consent of magistrates and neighboring churches, as stated in the Notes;¹ but Mr. Matthews himself, according to Hutchinson, was fined by the same authority about the same time. "No church," saith he, in his chapter upon "The Ecclesiastical Constitution of the Colony," &c.—"No church could be gathered without the allowance of the magistrates, consisting of and elected by members of the churches; and a minister, for preaching to such a society, was liable to a penalty. *Mr. Matthews, a minister, about the year 1650, was fined ten pounds for this offence.*"² There can be no doubt that Mr. Matthews was fined; but there seems to be reason to query, whether it was for the offence here suggested.

At the gathering of churches in Massachusetts, it was an early practice to give previous notice to some of the magistrates, and to the neighboring churches, and to invite them to be present at the solemnity, that so they might give countenance to the transaction, and there signify their consent and approbation. This was done, for instance, at the gathering of the present First Church, Cambridge, Feb. 1, 1635-6.³ Soon after, "Mr. Mather and others, of Dorchester, intending to begin a new church there, (a great part of the old one being gone to Connecticut) desired the approbation of the other churches and of the magistrates." But on the appointed day, April 1, 1636, not being thought meet by the magistrates and elders of the churches present to be embodied immediately, "they were content to forbear to join till further consideration:" which being had, they were gathered, August 23d, of the same year, into a new church, "with approbation of the magistrates and elders."³ And this primitive practice in such cases was soon after required by law. Within a week from the first attempt just mentioned to gather a church at Dorchester, there was an order issued by the General Court, April 7, 1636, "that no church should be allowed, &c. that was gathered without consent of the churches and the magistrates."³ And to an Act of Court, passed 1641, and authorizing "all the people of God within this jurisdiction, who are not in a church way, and be orthodox in judgment, and not scandalous in life,—to gather themselves into a church estate, provided they do it in a Christian way," &c., there was also annexed this further provision, viz. "The Court doth not, nor will hereafter approve of any such companies of men, as shall join in any pretended way of church fellowship, unless they shall acquaint three or more magistrates dwelling next, and the elders of the neighbour churches where they intend to join, and have their approbation therein."⁴ Accordingly, in compliance doubtless with this law, the founders of the church of Woburn made previous application to the church of Charlestown, with which some of them were in covenant, and which, after a fortnight's delay, dismissed those applicants who were among its members, and granted all of them "liberty to gather a church of their own."⁵ And on the day of this solemnity, August 14th, 1642, Mr. Increase Nowell of the magistrates was there; and also the elders and messengers of divers neighboring and other churches, who signified their approbation of their proceedings by giving them the right hand of fellowship.⁶ At the gathering likewise of the church at Marblehead, 1684, the work was countenanced with the presence of the Deputy Governor, five of the Assistants, &c. &c.⁷ And at that of the church of Sherburne, March 26, 1685, Major General Gookin and Judge Sewall, two of the magistrates or assistants were present, as likewise a large number of ministers from churches in the vicinity and more distant.⁸ Nor did this ancient practice, sanctioned by law, entirely cease with the Old Charter government. For at the gathering of the church of Lexington, Oct. 21, 1696, under the Provincial Charter, one of the Council, which had succeeded to the Board of Assistants under the former government, was present, to give countenance to the good work.⁸

For reasons similar to those, on which this practice at the *gathering of churches* was founded, it was also a practice from the early history of Massachusetts, to give notice to magistrates and neighboring churches, of the *ordination of elders*, in order to their consent and approbation. Hence, the church of Watertown incurred the displeasure and censure of their brethren abroad, for venturing without giving such notice, to ordain Rev. Mr. Knowles as colleague to their pastor, Rev. Mr. Phillips, in 1640.⁹ And to show its approbation of the prevailing custom on such occasions, and to prevent the evils, which they apprehended might result from ordinations that had not the sanction of the civil authorities, the General Court, in one instance at least, interfered to frustrate the design of ordaining one, whom they supposed incompetently qualified for his office. Speaking of the Second or Old North Church, Boston, at its foundation, Rev. Mr. Ware, one of its recent pastors, observes, "For a few years—one of the brethren, Michael Powell, conducted the worship of God's house, and to such satisfaction, that he would have been ordained Teacher, had it not been for the *interference of the General Court*, who 'would not suffer one, that was illiterate as to academical education, to be called to the teaching office in such a place as Boston.'" ¹⁰ And to guard still more effectually against the inconveniences that might arise from the neglect of this practice, the Court gave it shortly after, viz. in 1658,¹¹ the authority of a law. "Whereas it is the duty of the Christian magistrate to take care the people be fed with wholesome and sound doctrine, and in this hour of temptation wherein the enemy designeth to sow corrupt seed, *every company cannot be thought able or fit to judge of the Gospel qualifications required in the publick dispensers of the word*, and all societies of Christians are bound to attend order and communion of churches, considering also the rich blessing of God, flowing from the good agreement of the civil and church estate, and the horrible mischiefs and confusions that follow on the contrary: *It is therefore ordered*, that henceforth no person shall publickly and constantly preach to any company of people, whether in church society or not, or be ordained to the office of a teaching elder, where *any two organick churches, council of state, or general court shall declare their dissatisfaction thereat*, either in reference to doctrine or practice, (the said offence being declared to the said company of people, church or person,) until the offence be orderly removed: and in case of ordination of any teaching elder, *timely notice thereof shall be given unto three or four of the neighbouring organick churches, for their approbation*."¹¹ By warrant of this statute it was, that Mr. Jeremiah Shepard, (afterward minister of Lynn,) who had been preaching about 1677 in a private house at Chebacco, Ipswich, with great acceptance, was forbidden by order of the Board of Assistants to continue his services there, they being offensive to the First Church and Parish. And when the people of that place had been incorporated into a distinct parish in 1679, and had chosen Mr. Shepard for their stated minister, they were not allowed to settle him, because the Court's Committee, appointed to see "to the settlement of an able, pious, and orthodox minister among them," *refused their approbation of the choice*, on the ground that Mr. Shepard had never united himself "to any particular Congregational Church."¹²

It was for the neglect or contempt of the general practice, which this law confirmed and established, that the church of Malden was fined, upon calling Mr. Matthews. According to Hubbard, "In the year 1651, the General Court, taking it for granted that the civil power is *custos utriusque tabulae*, interposed their authority in a matter of an ecclesiastical concernment; scil. the *choice of a minister by the church of Malden*, and passed an handsome fine or mulct upon all of the church that were actors therein, for calling the said minister to his pastoral office, *without the consent and approbation of neighbouring churches, and allowance of the magistrates*, (if not against the same,) contrary to the approved practice of the country, provided in that case."¹³ The minister here referred to, Mr. Matthews, was then lying under the public censure of the Court. And Johnson speaking of him observes, that he had continued preaching at Hull, where he had been settled some years before, "till he had lost the approbation of some able understanding men, among both Magistrates and Ministers, by weak and unsafe expressions in his teaching, yet notwithstanding he was called to the office of a Pastor by the brethren of this Church of Christ at Malden, although *some Neighbour churches were unsatisfied therewith*: for it is the manner of all the Churches of Christ here hitherto, to have the *approbation of their Sister churches, and the civil Government also* in the proceedings of this nature, by the which means *Communion of Churches* is continued, peace preserved, and the truths of Christ sincerely acknowledged."¹⁴ It is not surprising therefore, that the church of Malden was made to smart for their temerity in calling to office a person so offensive both to the government and to the neighboring churches and their pastors, as Mr. Matthews seems then to have been. Mr. Matthews likewise was fined at the same time, according to the above quotation from Hutchinson, for preaching to a church that *had been gathered "without the allowance of the magistrates."* There appears however no evidence of any such informality in embodying the church at Malden. Johnson speaks of this transaction, as having taken place some time before they obtained "*any Church Officer to administer the seals unto them*;" and

expressly refers to their irregular proceeding in calling a pastor; but gives no hint of any such irregularity, "when they were gathered into a church state."¹⁴ And hence there seems plausible ground for questioning, whether Mr. Matthews and the church that called him were not both fined for similar reasons: Whether, as the church was fined for calling him to office without the allowance of neighboring churches, and against the known dislike of the Court; so whether Mr. Matthews himself was not fined for presuming to preach to them as long as he had, without such allowance, and while lying under the Court's censure, rather than for preaching to a church that had been irregularly gathered, as Hutchinson states.

[¹*Am. Qu. Reg. Vol. XI. p. 192.* ²*Hutchinson's Hist. Vol. I. ch. 4, p. 423.* ³*Winthrop's Hist. by Savage, Vol. I.* ⁴*Revised Stat. Col. Laws, ch. xxxix. 1, 2.* ⁵*Woburn Town Rec.* ⁶*Johnson's W. W. Prov. Bk. II. ch. 22.* ⁷*Dana's Hist. Disc. pp. 9, 10.* ⁸*Am. Qu. Register, XI. 265, 266.* ⁹*Francis' Hist. p. 28.* ¹⁰*Ware's Hist. Disc. p. 5.* ¹¹*Revised Stat. Col. Laws, xxxix. 13.* ¹²*Crowell's Hist. Disc. pp. 13, 14.* ¹³*Hubbard's Hist. ch. lxi. p. 550.* ¹⁴*W. W. Providence, Bk. III. ch. vii.]*

MALDEN, (B.)

46. *Mr. Wigglesworth: Extracts from Sermon of Rev. Dr. Increase Mather at his death.*

The following passages copied from "the fragment of a sermon," referred to in the Notes,¹ are those from which the long forgotten particulars there given concerning Rev. Mr. Wigglesworth's settlement at Malden, the interruption of his labors for many years by a tedious sickness, his remarkable restoration to health and usefulness, and the protracted continuance of his ministry, were derived.

"From Cambridge the Star made his Remove, till he came to (disperse?) his sweet Influences upon thee, O Maldon, and He was thy faithful One for above a Jubilee of years together," &c.

"It was not long after his coming to Maldon, that a Sickly Constitution so prevailed upon him as to confine him from his Publick Work for some whole Sevens of Years."

—"He took a Short Voyage into another Country for the Recovery of his Health," &c.

"It pleased God, when the Distresses of the Church in Malden did extremely call for it, wondrously to Restore his Faithful Servant. He that had been, for near Twenty Years, almost buried alive, comes abroad again; and for as many years more (spent?) in a Publick usefulness received the Answer and Harvist of the Thousands of Supplications, with which the God of his Health had been addressed by him and for him."

[¹*Am. Qu. Reg. Vol. XI. p. 192.]*

MALDEN, (C.)

47. *Mr. Wigglesworth: the Inscription on his Grave Stone: Anecdote respecting.*

The following is a Copy of the Inscription on the Grave Stone of this excellent Minister. It is copied exactly, verbatim et literatim, except that the two last lines occupy three in the original. It alludes, it will be observed, to his well known medical as well as theological skill. The blank too, before "years," furnishes additional proof of the surprising oblivion into which the history of the ordination, &c., of this good man had fallen.

"Memento Mori: Fugit Hora.

"Here Lyes Buried y^e Body of

"That Faithful Scruant of

"Jesus Christ, y^e Reuerend

"MR. MICHAEL WIGGLESWORTH

"Pastour of y^e Church of Christ

"at Maulden years who

"Finished His Work and Entered

"Upon An Eternal Sabbath

"Of Rest on y^e Lord's Day June

"y^e 10th 1705 in y^e 74 year of his Age.

"Here lies Interd in Silent Graue Below

"Mauldens Physician for Soul and Body two."

The anecdote subjoined, relative to this Inscription, is a striking proof of the veneration and affection, with which the memory of Mr. Wigglesworth long continued to be cherished in the scene of his labors. According to a current tradition in Malden, the venerable Dea. Ramsdell, who died there about 1825, at a very advanced age, and had doubtless heard in his youth from his parents or others of Mr. Wigglesworth's "*good report*," was accustomed as long as he lived, to make an annual visit to the Grave Yard in which the mortal remains of that good man were deposited, and carefully *to rub off the moss*, which had gathered, in each interval, on the Inscription, which told where he lay. The moss which had collected thickly upon it in 1834, bare melancholy witness, that no Deacon Ramsdell was then left to keep it plain and legible. Still

"The sweet remembrance of the just
Shall flourish, when he sleeps in dust."—Ps. cxii. *Tate & Brady.*

MALDEN, (D.)

48. *South Church ; Vote for its reunion with the North or First Church.*

The following is a copy of the vote, by which this church was reunited with the North Church from which it had seceded, after a separation of almost sixty years. "1792 March 25th. The Brethren of the first and second Church of Christ in Malden, Voted in the North Meeting house (after the blessing was given) to be incorporated, with their Officers, into one Body, and to receive and embrace each other, as Members of one and the same Visible Church of Christ; and to cultivate Christian Communion & Fellowship, by a regular attendance upon the Ordinances of the Gospel, administer'd in said House: also, that the furniture of the Communion Tables be put into one common Stock—Eliakim Willis, Cler."—[*Church Records.*]

CHELMSFORD, (A.)

49. *Mr. Fiske.—Omitted.*

NATICK, INDIAN CHURCH, (A.)

50. *John Neesnummin, Josiah Shonks, Indian Preachers.*

Concerning John Neesnummin, Indian preacher at Natick, the manuscripts of Judge Sewall are the only known source of information. There he is not unfrequently mentioned: and the following passages copied from them, throw some light on his history and character.

"Jan^y 30. 1707-8. John Neesnummin comes to me with *Mr. R. Cotton's Letters*. I shew him to Dr. Mather. Bespeak a Lodging for him at Matthias Smith's: but after, they sent me word y^e could not doe it. So I was fain to lodg him in my Study. Jan^y 31. P. M. I send him on his way *towards Natick*, with a Letter to John Trowbridge" (of Newton) "to take him in if there should be occasion."

Feb. 10, 1707-8. Kept by him as a day of private prayer and fasting. Among the numerous petitions specified as offered on that occasion, are, "*Revive the Business of Religion at Natick, and accept and bless John Neesnummin, who went thither last week for that End.*"

"1709 July 23. Mr. Mayhew goes to Natick to preach there tomorrow."—"1709 Sept^r 10. Mr. Mayhew takes his Journey homeward, *John Neesnummin* and *James Printer* being gone before."—"1710 March 27.—Got to Rickards" (Plymouth) "about Sun-set—Laus Deo. Mr. Mayhew & *Jno. Neesnummin* were got thither before me by water. Mr. Little came to my chamber and Mr. Mayhew y^e evening."—"Second day Jan^y 1. 1710-11. Mr. Mayhew returns, having with great Patience staid the finishing that Excellent work of *Setting forth the Psalms and Gospel of John in English and Indian*. He was abundantly Laborious in skilfully revising the Translation and correcting the Press."

1717. July 30. 3. "Sam." (Thomas?) "Pegun & Sam. Abraham come to me earnestly to desire *that John Neesnummin may be procur'd for y^m*. They heard him July 28, and yesterday they had a Meeting, from whom they are sent to express y^e y^e *unanimous and earnest desire.*"—N. B. The above Samuel Abraham was one of the Indian Selectmen of Natick for 1716, 1719; and one of the grantors of certain Indian common lands to Rev. Mr. Peabody, and of a Committee of the Proprietors to draw up and sign a deed of them in 1723, to encourage him to settle in the ministry at Natick for life. Likewise he and Thomas Pegun were of a Natick Committee for the sale of Indian lands at Maguncook or Hopkinton in 1715;¹ and for investing them in the Trustees of Mr. Hopkins' Legacy.

1718, July 20. 1. (Sabbath.)—"Mr. Mayhew preach'd y^e day at Natick P. M. Says y^e. *Neesnumun preaches well, comends his Prayer especially*"

1718. "2d day, Dec^r 1.—Mr. Mayhew tells me he preach'd at Needham yesterday : they had no minister there. *Preached a Lecture today at Natick at Jno. Neesnumun's house. He is not well.*"

From these extracts it may be plausibly inferred, that the Indian preacher they speak of, was originally from Martha's Vineyard or Cape Cod; and came 1708 seeking employment from the Commissioners of the Society in England for the Propagation of the Gospel in New England, with letters of recommendation to Judge Sewall, their Secretary and Treasurer, from Rev. Roland Cotton of Sandwich. He was accordingly engaged and sent by them immediately to Natick, to aid Daniel Takawompait, the Indian minister of that town, and to labor for the revival of the declining cause of religion there. But he did not remain at Natick long, at that time: for we find him in 1709, 1710, attending Rev. Experience Mayhew in his journeys from the Vineyard to Boston, and on his return; and not improbably in the capacity of an interpreter, to assist that eminent missionary in the work upon which he was then employed by the Commissioners, viz. of re-publishing the Psalms and the Gospel of John in English and in the Indian of Eliot. After the death of Daniel of Natick, in 1716, he was, at the earnest request of the Indian inhabitants of that place, again sent there by the Commissioners, to be their minister; and probably continued there in that office the rest of his days. He seems to have been a worthy and acceptable minister among his own nation; and received the commendations of so competent a judge of merit as Rev. Mr. Mayhew, for his gifts both in preaching and in prayer. He appears likewise, for an Indian, to have made more than ordinary acquirements in learning. For in the Letter Book of Judge Sewall, his name is legibly and fairly subscribed with his own hand, in witness of the copy of a letter of lease from Judge Sewall to a Mr. Eleazar Fairbank, of a farm in Sherburne; whereas Mr. Fairbank himself, in certifying the copy, could only subscribe his *mark*, and wrote his name, only as his hand and pen were guided by another.² He probably died at Natick of the sickness referred to above, December 1, 1718, or soon after. For in 1720, Josiah Shonks, another Indian, was engaged to preach there six months. "1720. The Town of Natick had agreed with Josiah Shonks to Imply him of the preaching at Natick of 6th months & began at s^d work 19th of December 1720, and we ought to payd five pound at the end of the 6th. months and the mony should be delivered before the Honorable Captain Sewall Esq. in Boston."¹ Nothing more is known of Josiah Shonks than is contained in the above record. He could not have preached at Natick long; for in 1721, Rev. Oliver Peabody commenced his labors there, and was afterwards ordained over the church of Indians and English gathered there Dec. 1729. The old Indian church, gathered by Eliot, was reduced in 1698 to seven men and three women; and had probably become extinct before the death of its Indian pastor, Daniel, in 1716.³

[¹ *Biglow's Hist: Extracts from Indian Records* in pp. 27, 31. ² *Letter Book*, June 8, 1710. ³ See *Notes*, Vol. XI. p. 255.]

BILLERICA, FIRST CHURCH, (A.)

51. *Records of First Church, Roxbury; Memoranda in.*

The date of the gathering of first Church in Billerica, as also the date of the gathering of First Church, Groton, the dates of the ordination and death of Rev. Mr. Bunker, Malden, and of other similar events, given in this Brief Survey of Congregational Churches and Ministers in Middlesex County, have all been obtained from certain *Memoranda in Records of First Church, Roxbury*, through opportunity kindly given therefor by the present pastor of that Church, Rev. George Putnam. These Memoranda are, (at least, in part,) notices of interesting occurrences, begun by the venerable Eliot (as we learn from a reference in another hand, perhaps that of Rev. Mr. Walter.) "Month 4: day 12; año 1642;" continued by his colleague, Rev. Samuel Danforth, from April 3, 1649, a short time before his ordination; and resumed by Eliot "1674 : 7 mo : 24 day," about two months before Mr. Danforth's death. These notices are many of them very valuable; giving authentic historical information concerning ministers and interesting events, which, in a considerable number of instances, has been sought in vain elsewhere, and could nowhere else, probably, have been obtained.

BILLERICA, (B.) REV. SAMUEL WHITING.

52. *Gathering of the Church at Lancaster; Ordination of Rev. John Whiting, when.*

Rev. Mr. Whitney, in his History of Lancaster, is unable to assign the time, when the church there was gathered anew, after the dispersion of the people in Philip's War,

1676, and when its first pastor, Rev. John Whiting, second son of Rev. Samuel Whiting of Billerica, was ordained.¹ This deficiency may be supplied from the Journal of Judge Sewall, who gives there the following notice of those transactions. "Wednesday, Dec. 3, 1690. A Church is gathered, and Mr. John Whiting ordained minister at Lancaster. Mr. Sam^l. Whiting gives him his Charge, Mr. Estabrooks gives y^e Right hand of Fellowship: Mr. Brinsmead & others there." [¹ *Whitney's History of Worcester County*, p. 47.]

GROTON, (A.)

53. *Rev. Samuel Willard: Resigned the Vice Presidency of Harvard College before his death.*

It is commonly supposed, that Rev. Mr. Willard, first, minister of Groton, and afterward, of Old South Church, Boston, continued to preside over the College at Cambridge till his death. But it appears, on the authority of Judge Sewall, that in consequence of a sudden attack of sickness, he resigned his office in the College about three weeks before his decease. "Monday Aug^t. 11. 1707. Mr. Willard goes to Cambridge to *expound*, but finds few Scholars come together; and moreover was himself taken ill there, which oblig'd him to come from thence before Prayer Time.—Tuesday Aug^t. 12, between 6 & 7 I visited Mr. Willard to see how his Journey and Labour at y^e College had agreed with him; and he surpris'd me with y^e above account; told me of a great pain in 's head, and sickness at his Stomach; and that he believ'd he was near his End. I mentiond y^e business of the College. He desired me to do his Message by Word of Mouth; w^{ch} I did Thorsday following to y^e Gov^r & Council."—"Thorsday Aug^t. 14th. When y^e Gov^r enquired after Mr. Willard, I acquainted the Gov^r & Council y^t *Mr. Willard was not capable of doing the College work another year; He thank'd y^m for y^r Acceptance of his service and Reward.* Gov^r & Council order'd Mr. Winthrop and Brown to visit the Rev^d Mr. Willard, and *Thank him for his good Service the six years past.* Sent down for concurrence," &c. &c.—"Dept^s concur & nominat y^e Rev^d Mr. Nehemiah Hobart to officiat in y^e mean time till Oct^r next. This y^e Gov^r & Council did not accept, and so nothing was done." [*Sewall's Journ.*]

GROTON, (B.) REV. GERSHOM HOBART.

54. *Hobart Manuscripts: Account of.*

The Manuscripts from which the dates of the ordination and death of Rev. Gershom Hobart in the "Brief Survey" have been obtained, are often quoted or referred to at the present day, by the title of "*the Hobart Manuscripts.*" From the Collections of William Gibbs, Esq., formerly of Salem, now of Lexington, who copied them in part, these Manuscripts seem to be a brief Chronicle of interesting events, begun and continued for more than a century in the same volume by members of the Hobart family in three successive generations, and still preserved, it is understood, as a precious deposit, among their descendants. The series commences, apparently, with a notice by Rev. Peter Hobart, the patriarch of Hingham, of his arrival in this country from England, June 8, 1635; and is carried on by him till near the period of his death, January 20, 1678-9. Then his son, Mr. David Hobart of Hingham, takes it up, and pursues it till almost the time of his decease, Aug. 21, 1717. Here it is evident from the following extract, the manuscript volume remained a while in the hands of his widow. "*My son, Nehemiah Hobart was ordained pastor to the second Church of Hingham at cohasset the 13 of desember 1721.*" And now, if not before, her son, Rev. Mr. Hobart of Cohasset, took the volume into his keeping, inserted a memorial of his father's death, and pursued in it the design of his ancestors, till death cut short his labors at an early age, May 31, 1740. With a record of this melancholy event by a surviving brother, the notices of memorable occurrences contained in these Manuscripts appear to close. Judging from the specimens selected by Mr. Gibbs, though some of them are chiefly of private or local concern, yet very many of them belong to the civil or ecclesiastical history of those times, and are generally interesting. And the important dates, too, which these Manuscripts furnish, of some of which they are the only known source of information, and all of which (with only one or two exceptions that have been observed) are unquestionably accurate, render them a valuable document to the Chronologist.

NEWTON, FIRST CHURCH, (A.)

55. "*Danforth's Almanacks.*"

The Almanacs to which reference is made for the paragraph in the Notes, Vol. XI. p.

262, under Newton, First Church, respecting the success of Rev. Mr. Eliot's preaching to the Indians, are a curious relic of antiquity. They are five in number, sewn together in one small duodecimo volume. Four of them, for the years 1646, '47, '48 and '49, were composed by Rev. Samuel Danforth, then a resident Fellow or Tutor of the College at Cambridge, but settled in 1650, as a colleague with Eliot at Roxbury. The motto of the other for 1650, "*Parvum parva decent, sed inest sua gratia parvis*" on the title page, proclaims it to have been the work of Urian Oakes, who published it while "a lad of small stature," and resident at the College, but who was afterwards advanced to be its President.¹ Three of them have valuable Chronological Tables at the end; and all of them except that for 1649, were early furnished with blank leaves, on which various interesting occurrences were entered at the time by different hands. Interspersed on their blank pages, are likewise remarks on the weather, and frequent notices of planting, harvesting, grafting fruit trees, and gathering their fruits, beside other miscellaneous matter; for the apparent original proprietor, of at least four of them, John Hull, Esq., of Boston, Master of the Mint in 1652, and Treasurer of the Colony in 1676, was possessed in his day of considerable cultivated land both within the present bounds of the city, and at Muddy River, or Brookline. They are doubtless the older portion of that collection of "Interleav'd Almanacks" from 1646 to 1720, which the learned Prince refers to, as having once belonged to "the late Honourable John Hull and Judge Sewall of Boston Esqrs.," to Rev. Messrs. Shepard the younger of Charlestown, Gerrish of Wrenham, and others, and as having been consulted by him in preparing his New England Chronology.² They were also, in the years 1824, '25, and again in 1833, in the hands of that eminent antiquary, John Farmer, Esq., who acknowledged, in his correspondence with their present owner, his indebtedness to them for one article that he was about to insert in his "Memoirs," &c. [¹*Mather's Magn. Vol. II. Bk. IV. Ch. 5.* ²*Prince's Chron. Hist. Preface.*]

NEWTON; MR. HOBART, (B.)

56. *Rev. Nehemiah Hobart: his death, funeral, &c., Notices of.*

The following additional notices of this highly esteemed divine, are from the Manuscripts of Judge Sewall.

"1712 Tuesday, Aug^t. 26. I went with my Son and Mr. Nichols in a Calash to y^e Funeral of Mr. Hobart. Mr Commissary carried Mr Pemberton in his Charret. The Gov^t went with four Horses. Bearers, President, Mr Thacher of Milton; Mr Danforth of Dorchester, Mr Brattle of Cambridge; Mr Belcher of Dedham, Mr Pemberton, Mr Flint, Mr Barnard, and Mr Stephens led the three Daughters. Gov^t & Sewall, Mr Commissary and Bromfield follow'd next after the Mourners. A great many people there. Suppose there were *more than forty Graduates*. Was interd a little more than an Hour before Sun-set. Mr Danforth went to Prayer; mentiond his having been *there more than Forty years*. Got home well about Eight."¹—Aug. 28. (Boston Thursday Lecture.) "Mr Pemberton preaches a Funeral Sermon on Mr Hobart. *My father.*"¹

"To Cousin Sarah Storke at Rumsey, (England) Jan^y. 10. 1712—13.

—"Mr Nehemiah Hobart, a very worthy Minister of Newton, about 8 miles from hence, died the 25th. of August last, in the 64th year of his Age. He is much Lamented. I have a particular Loss; in that he was a very good old Friend. Aug^t. 17 he preach'd Forenoon & Afternoon; and at the Close of the day Bless'd the Congregation in the form prescribed Num. 6. 24, 25, 26: which made an impression upon many; they reckond he had taken leave of them, they should never hear him again! I think he had used that form but once before. Has left only Daughters."² [*Journal. Letter Book.*]

MARLBOROUGH, (A.)

57. *Rev. Mr. Brinsmead: Additional Notices of.*

Concerning this divine, very celebrated among our fathers, and yet respecting whom but little has been transmitted in any contemporary publication, the following notices by one intimate with him, may not be unacceptable.

"1685 Tuesday March y^e last. Went to Weymouth: heard Mr Brinsmead preach from Prov. 10. 29. See my Book of Records. After *Lecture* I took the acknowledgm^t of many Deeds——Lodg'd wth Mr Brinsmead. Wednesday morn. Ap. 1. Speaking to Mr Brinsmead to pray for drying up y^e River Euphrates, He told me he had pray'd that God would reveal to some or other, as to Daniel of old, the Understanding of y^e Prophecies of y^e time; y^e so might know whereabouts we are. Went home: Mr Torrey accompanied me to Monotocot Bridge," &c.

"Thursday, July 2d. 1685—After y^e County Court is over, is a Conference at his Honours: present, the Gov^t Mr Stoughton, Dudley, Richards, Sewall; Mr Torrey, Brinsmead, Willard, Adams. Were unanimous as to what discoursed relating to our Circumstances, y^e Charter being condemned. *Every one spake.*"

"1691 June 17. Fast at y^e Townhouse, *Magistrates, Ministers*: Mr. Hale, Bayly, Brinsmead, Torrey, Moodey, Willard pray; Mr. Lee preaches. Mr. Fisk, Thacher, Gookin, Jno. Danforth sup here."

"April 13. 1692. A Church is gathered at Wrentham, and Mr Man Ordained. *Mr Brinsmead gave y^e Charge*, and Mr. Gookin y^e Right Hand of Fellowship. The Ch. of Mendon also sent to and appeared."

"1698 May 5. Mr Brinsmead lodges here. May 6. Speaking of y^e uncertainty of y^e Conversion of Adam & Eve, I shew'd him Dr. Goodwin & Owen's Notions. He told me of a Converted Turk, and of Strange Visions at Meccha in y^e year 1620, to be seen in Clark's Examples. It being y^e same year with *Plim?* it affected me."

"1701 Monday, Apr. 14th. I ride" (to Newton) "& visit Mr Trowbridge—From thence to Mr Hobart's, with him to Sudbury, where we dine at Mr Sherman's. From thence to Mr Brinsmead's. He was much refreshd with our Company. Day was doubtfull: But got very well thither, & when by Mr Brinsmead's fire, it Rained & haild much. Lodgd at Mr. How's —Apr. 15th, Mr Torrey, Mr. Danforth of Dorchester, Mr Swift came to us from Framingham to visit Mr Brinsmead: He sd. 'twas as if came to his Funeral; if he were ready wishd it were so. After dinner Mr Hobart and I come home."¹

Letter to Mr. Nathanael Higginson (London) May 1. 1701.

—"Our Lieut. Governour" (Mr Stoughton) "and Mr Brinsmead (*Celebum nobile Par*) threaten to take their leave of us before it be long. Mr Brinsmead hath not preachd for above this 12 moneth. The Lieut. Governour is much worn with continual anguish of the Strangury, or a disease akin to it; and his Stomack put almost quite out of Office." &c. &c.

"To Mr Thomas Bridge at Cohanzy in West New Jersey, Apr. 22. 1703.

"Sir, at my Return from Plimouth Court Apr. 3d. I met with Mr Charles Chauncey's Letter bewailing the death of my honoured and dear Friend Mr Israel Chauncey of Stratford March 14th. abt 9. m. He bemoans their Loss in these Words. 'We are left very weak in the fall of our *Ancient & Honorable*. Very few gray Hairs are to be found in the Colony, in Civil or Sacred Improvement: Sure I am, there are now none to be found in this County.'

"I was much affected with this sad News; the rather bec. the pious Son performed the part of an Executor to his dear Father in writing this Letter to answer mine of March 8th. And the truth is, the Circumstances of the Province of the Massachusetts are much the same with those of Connecticut but now mentioned: *Our ancient & Honourable* are very much thin'd of late: Mr Stoughton and Mr Brinsmead are in particular very much miss'd: and other Cedars in our Lebanon are shaking and ready to fall," &c. &c.²

[¹ Sewall's Journ. ² Sewall's Letter Book.]

SHERBURNE, MR. GOOKIN, (A.)

58. Rev. Daniel Gookin: His Lectures to the Indians at Natick; His death and Character.

The following are two instances of those Lectures referred to in the Notes, Vol. XI. p. 265, in the quotation from Apostle Eliot's Letter to Sir Robert Boyle 1684, as delivered monthly by Rev. Mr. Gookin at Natick, to Indians and English.

"1686 Sept^r 1. Went to Natick Lecture, Simon Gates shewing me y^e way; call'd as went at Noah Wiswall's: came home accompanied by Major Gookin and his Son Sam. till y^e way parted. Mr Dan^l. Gookin preached, were about 40 or 50 Men at most, & a pretty many Women & Children," &c.¹ "1707. May 13. Mr. Dan^l. Oliver, Capt. Tho. Fitch & I ride to Natick, and hear Mr Gookin preach and pray to the Indians there: Din'd at Capt. Fuller's as came back: got home well. Laus Deo."¹

To the above may be added the following notices of the death and character of this good minister, who thus exerted himself for the spiritual benefit of the Indians, as well as of his own flock.

"Sherbourn, Wednesday, January 8. 1717—18.

"The Reverend, learned, and pious Mr Daniel Gookin, the first Pastor of the Church of Christ in this Town deceased, aged about 67 years: who in his younger Time was Fellow of Harvard College about the space of Seven years; and since has been an Ordained Minister in said Town about 34 years; who many years preached the *Indian Lectures at Natick*; a Gentleman sound in his Doctrine, explaining the Scriptures to

the weakest Capacity, and painfull in his Studies, tender of his Flock, and Exemplary in his Life, and Lamented of all good Men that had Acquaintance with him, especially in his own Church and Town."

"N. The above written is *Clerk Rider's Letter to Mr. Campbell*."²

"1717—18. Saturday, January 11th. Enquiring at Mrs Phillips's, a Sherbourn man tells me Mr Gookin dyed a Tuesday night, and is to be buried to-day. He was a good Scholar, and solid Divine. We were Fellows together at College, and have sung many a Tune in Consort; hope shall sing Hallelujah together in Heaven." "Jan^y 17, 1717—18.—Went to Mr Campbell's and gave his Wife (he not at home) Mr Colman's Sermon on Mr Hirst to facilitate his inserting Mr Gookin in y^e *News-Letter*."¹

"Clerk Rider," the author of the above Obituary Notice for the Boston Weekly News Letter, then published by Mr. Campbell, was Mr. William Rider of Sherburne, for many years Clerk to the Indian Proprietors of Natick.³

[¹ *Sewall's Journal*. ² *Sewall's Letter Book*. ³ *Biglow's Hist. of Natick*, pp. 29, 30.]

SHERBURNE, (B.)

59. *Rev. Mr. Baker: Interval, formerly, between the commencement of the constant services of ministers, or of their call to the pastoral office, and their ordination, often long.*

From the notice given of this gentleman in the Notes,¹ it appears, that two years intervened between his call to the pastoral office at Sherburne, and his ordination. So long an interval as this, in similar cases, would now be accounted as very singular. But it seems to have occurred not unfrequently in former days; and that without producing surprise or impatience on the part of the church. His senior colleague, Rev. Mr. Gookin, had proposals for settlement that were acceptable, it seems, as early as April, 1681; but was not ordained, nor was the church gathered, till March, 1685.¹ Rev. Nehemiah Hobart officiated constantly at Newton two years, and Rev. Robert Breck at Marlborough apparently three years, before ordination.¹ Rev. Gershom Hobart of Groton was evidently invited to the charge of the church there as early as June 29, 1678; but was not ordained till Nov. 26, 1679.¹ And to these instances may be added that of Rev. Joseph Sewall of Old South Church, Boston: who was called to the pastoral office in that Church, as colleague with Rev. Mr. Pemberton, April 25, 1712; accepted the invitation October 12, 1712; but was not ordained till Sept. 16, 1713.²

[¹ See *Notes Am. Qu. Reg.*, Feb. 1839, p. 260, &c. &c. ² *Sewall's Journ.*]

LEXINGTON, CHURCH OF, (A.)

60.

New England or Bay Psalm Book.

The book from which a "part of y^e 48 (Psalm) from y^e 9th v. to y^e end, 'O God our thoughts' &c." was sung at the gathering of the church in Lexington, and the ordination of its first pastor, in 1696,¹ was that known by our fathers, as the New England or Bay Psalm Book. In that, the 9th verse of the 48th Psalm reads thus:

"O God, our thoughts have been upon
Thy free benignity:
And that within the midst of
Thy house of sanctity."

The metrical version of the Psalms, &c. generally used by the first planters of New England, was that of Sternhold & Hopkins; in which the verse corresponding to that just quoted, is thus expressed:

"O Lord, we wait and doe attend
On thy good helpe and grace:
For which we doe all times attend
Within thy holy place."

This was the authorized version of the Established Church of England, made about 1550, in the reign of Edward VI. by Thomas Sternhold, Esq., John Hopkins, Robert Wisdome and others: men, observes Fuller, "whose piety was better than their poetry; and (who) had drank more of *Jordan* than of *Helicon*."² Our fathers brought it with them from England, where they had from youth been accustomed to it, and where it was often bound up with the Holy Scriptures in the same volume; as the copy from which the above quotation is made, is found annexed to a "Bishop's Bible," printed 1575. But on coming to this country, they took offence, according to Mather, at its

"many *detractions* from, *additions* to, and *variations* of, not only the *text*, but the very *sense* of the Psalmist."³ Hence the leading ministers resolved on attempting a translation of the Psalms and other Scripture Songs into metre, which should more exactly accord with the Inspired Originals; in which undertaking, they who acted the principal part, were Rev. Messrs. Weld and Eliot of Roxbury, and Mather of Dorchester. But "these, like the rest, were of so different a genius for their poetry, that Mr. Shepard of Cambridge on the occasion addressed them to this purpose :

"You Roxbr'y poets, keep clear of the crime
Of missing to give us *very good rhyme* :
And you of Dorchester, *your verses lengthen*,
But with the *text's own words* you will them strengthen."³

The translation of the Psalms by these gentlemen, was published at Cambridge, N. E., in 1640; and afterward committed for revision and improvement to Rev. Mr. Henry Dunster, President of Harvard College, and eminent for his skill in the Oriental languages; by whom, aided as to the poetry, by Mr. Richard Lyon, an ingenious English gentleman then resident in his family, the work appears to have been completed, with the addition of the other Songs in Scripture, in two or three years.⁴ When finished, it was published by the title of "The Psalms, Hymns, and Spiritual Songs of the Old and New Testament; Faithfully translated into English Meeter, For the Use, Edification and Comfort of the Saints in Public and Private, especially in New England." Upon this version, made by their venerated ministers for their own particular use, the early inhabitants of New England, and several successive generations of their descendants set a high value. The use of it was enjoined upon all the Churches by a Synod,⁵ apparently that at Cambridge in 1648; and it was adopted by all of them within a few years after, in Massachusetts proper, except by the church of Salem, which, (with the church of Plymouth,) adhered to Ainsworth's version till 1667, when "the brethren in church meeting, agreed to use the New England Psalm Book, in connexion with that of Ainsworth."⁵ Nor was its reputation confined to New England alone. It was held in high esteem by dissenters in the mother country; and Prince observes of it, "I found in England it was by some eminent congregations preferred to all others in their public worship, even down to 1717, when I last left that part of the British kingdom."⁴ In 1726, the 21st edition of it was published in Boston. And a copy of the 17th edition, London, 1729, is now lying before the author of this Article, bound up with one of Baskett's Bibles in 12mo. Oxford, 1739. Even many of the learned men of New England in former times, while they could not but see and own the faults of its *diction*, still loved and commended it for its supposed faithfulness as a *translation*. Says Mather, "Though I heartily join with those gentlemen, who wish that the *poetry* hereof were mended; yet I must confess, that the Psalms have never yet seen a *translation*, that I know of, nearer to the Hebrew original: and I am willing to receive the excuse which our translators themselves do offer us, when they say, 'If the verses are not always so elegant as some desire or expect, let them consider, that God's altar needs not our polishings; we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase. We have attended *conscience* rather than *elegance*, *fidelity* rather than *ingenuity*; that so we may sing in Zion the Lord's songs of praise according unto his own will, until he bid us enter into our Master's joy, to sing eternal hallelujahs.'"³ And the learned and pious Prince of a later day, while he was actually attempting to amend or do away the faults in it, which the author of the *Magnalia* acknowledges as above, still observes, in praise of its translators, that "they not only had the happiness of approaching nearer to the inspired original, than all other versions in English rhyme, but in many places of excelling them in simplicity of style, and in affecting terms, being the words of God which more strongly touch the soul."⁴ But notwithstanding these high encomiums, this New England or Bay Version of the Psalms and Spiritual Songs of Holy Scripture, once so highly esteemed, so universally used for quite a century or more in all the churches of the Massachusetts Bay, has now at length become entirely obsolete. Its faults, which had long been too obvious to be denied by its warmest friends, gradually came to be accounted as too serious to be excused or tolerated; and accordingly the churches, one after another entirely laid it aside. Even the labors of the erudite Prince, to amend and improve it, that he might preserve the use of it in public worship, were not long of any avail. With all the polish which he could bestow, it was still regarded as too homely to be endured by the growing refinement and fastidious taste of the generation which succeeded him. And hence in the few churches in which the New England Psalm Book revised and improved by him found acceptance for a while, other versions were quickly substituted in its room. His own church, for instance, the Old South Church, Boston, which adopted his revised edition October, 1758, exchanged it for Watts, in October, 1786.⁶

[¹*Am. Qu. Reg. Feb. 1839, p. 266.* ²*Fuller's Chh. Hist. B. VII. p. 406, folio*

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LEXINGTON, MR. EBENEZER HANCOCK, (B.)

61. *The occasional election of a pastor in former times by the joint vote of church and congregation, consistent with the general acknowledgment of the right of the church to a separate voice in such election, and of the necessity of its consent.*

"2 Novemb^r 1733. Att a Church Meeting for chusing a Minister; the Church agreed to Join with the Inhabitants of y^e Town in voting for the choice of a Minister. And proceeding in the Choice, they Elected my Son Ebenezer Hancock to be their Minister. Y^e Votes were 72 in all, whereof 62 were for my Son."¹

The good degree of union of opinion and feeling in Lexington, in favor of Mr. Hancock jun., displayed both by church and town in the above transaction, is a strong evidence of the popularity of that gentleman as a preacher; especially as he appears to have been chosen unanimously in the same way about a month before, at Sherburne, as the minister of that place.² Still, the occasional agreement of the churches of Massachusetts, in these and other instances, to join with their respective towns in the choice of their pastors, from motives of policy, or for the sake of convenience or peace, in an age when the rights of churches in such affairs were not generally and publicly disputed, is not to be construed as a concession at that day, that the members of such churches had no right of voting in the election of pastors, distinct from that which belonged to them as inhabitants of the towns where they dwelt. For by a law of the Province, passed 1695, and then in force, it was declared, "that no person, by reason of his voting in the church, shall be precluded from voting as an inhabitant of the town:"³ which declaration plainly implies the legal right of the church to a separate vote, as well as to voting in common with the other inhabitants of the town in which it was planted, in the election of a minister. And by the same law it was provided, that if the inhabitants of any town in regular meeting should refuse their concurrence in the choice of a minister that has been made by the church and submitted for their approbation, the person so chosen might still be settled over the whole town as its minister, and be entitled to a maintenance from it, should the choice be approved by a council of the elders and messengers of three or five neighboring churches, called by the church aforesaid to hear and consider the exceptions and allegations against its choice: but otherwise, the church must "proceed to the election of another minister."⁴ From this provision it was evidently the mind of the Legislature that enacted it, that the churches throughout this Commonwealth were rightfully entitled to take the lead in the business of electing their own pastors, and that their opinion and voice, in transactions of this nature, were chiefly to be regarded. And in consequence of this provision, it is likewise manifest, that no one could legally be set over a church as its pastor, or over the town to which it belonged, as its minister, without the approbation and consent of the church.

The acknowledgment, in former days, of the right of a church to a distinct nomination of its pastor is still further evident, from the accustomed way of proceeding in the choice and ordination of pastors in places where no church had previously existed.⁴ On the day appointed, a church (including the minister elect as a member) was first embodied by a council of churches convened for the purpose. Then, before the council proceeded to ordination, the newly gathered church always made a formal choice of the minister elect as its pastor; for which ceremony it would have been accounted needless and burdensome to stay the ordination, had not the choice by the church of its own pastor been thought an important affair, as well as a distinct one from the election of a minister by the town.

The following is a vote of admonition to the Church of Charlestown from the Old North Church, Boston, for its supposed abandonment of the right here claimed to have been legally granted, and generally conceded to the churches in that day.

"1697. 4d. 6m. [August.] This day the church voted a letter of admonition to the church in Charlestown, for betraying the liberties of the churches in *their late putting into the hands of the whole inhabitants the choice of a minister.*"⁵

In the above vote, as also in the remarks made on it by Rev. Mr. Ware, who quotes it from his Church Records, it is taken for granted that the church of Charlestown gave no other call to the minister referred to, than that which they gave him by joint vote with the other inhabitants of the town.⁵ But the facts in the case (as the extracts from the Records of the church of Charlestown subjoined do shew) were as follows. That church did, in the first instance, *meet separately from the town*, and vote to invite Mr. Pemberton, the gentleman alluded to in the Admonition, "to be assistant in the Work of the Ministry in order to office" therein. Two years after, having occasion again to provide a constant helper to their aged and infirm pastor, Rev. Mr. Morton, and being

"many *detractions* from, *additions* to, and *variations* of, not only the *text*, but the very *sense* of the Psalmist."³ Hence the leading ministers resolved on attempting a translation of the Psalms and other Scripture Songs into metre, which should more exactly accord with the Inspired Originals; in which undertaking, they who acted the principal part, were Rev. Messrs. Weld and Eliot of Roxbury, and Mather of Dorchester. But "these, like the rest, were of so different a genius for their poetry, that Mr. Shepard of Cambridge on the occasion addressed them to this purpose :

"You Roxbr'y poets, keep clear of the crime
Of missing to give us *very good rhyme* :
And you of Dorchester, *your verses lengthen*,
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satisfied with their former choice of Mr. Pemberton for this purpose, especially as he had been recently recommended to them for the office, by a majority of the pastors of the churches in Boston, they agreed, without first having a separate meeting of their own, and voting for Mr. Pemberton over again, to come together with the town, and vote jointly with them. If in this, "they betrayed the liberties of the churches," as the Vote of Admonition declares; or if they deviated from the general practice, as Rev. Mr. Ware infers from that vote they did, they doubtless did so unintentionally, as they probably made appear in their "Answer to the 3 Churches Letters," mentioned in the vote of May, 1697, which seem to have had relation to the transaction just spoken of.

VOTES, &c.

1694, Nov. 9. "A Church Meeting at wh.—Voted by the Church, that they thought it needfull to Call one to be Assistant in the Work of the Ministry in order to Office in this Church. And for that End appoynted a Church Meeting y^e 23d day of y^{is} Month at 9 of y^e clock in the morning."

"Nov. 23. A Church Meeting, wherein it was Voted, That the way of Nomination of the person to be Called as aforesaid, be by papers.—Upon which the Church proceeded, and nominated and chose Mr Ebenezer Pemberton."

"Charles Town Feb : 18 : 96-7. The Committee appoynted" (by the Church and Congregation at a public fast, Feb. 11. 1696-7) "to wait upon the Elders at Boston for their advise, Respecting a Sutable person for the Work of the Ministry in Charles Town in Order to a Settlement—have Received the Advise of the Major part of them, at their Meeting at Boston Febr. 18. 1696-7, wh. is as followeth :

"That Mr Ebenezer Pemberton is a Sutable person for the work of the Ministry in Charlestown, in order to a Settlement there."

"It. The Committee doe conclude & agree That the Inhabitants doe convene in this place on the next fryday com fortnight at nine of the Clock in the forenoon, being the 12th day of March next In order to a free Choyce in that affaire.

"a True Coppel Test. C. Morton."

"Feb : 22d. 1696-7. At a meeting of the Church of Christ in Charles Town orderly warned thereunto, at the hous of Mr Charles Morton—Then agreed by the Brethren there present, That whereas they did formerly in the Yeare 1694 November 23 Vote & Nominated Mr. Ebenezer Pemberton to be an Assistant to Mr Charles Morton as a Settled help in the work of the Ministry—And wee are soe wel satisfied in what They have Don herein as to Com to a free and general vote with the Inhabitants at the Time appoynted by the Committee In order to a Settled help to the Reverend Mr Charles Morton in the Work of the Ministry among us.

"This above sayd paper was read to the Inhabitants on March 12. 1696-7."

"A true Coppie Test : Ch : Morton."

"May 9. 1697. y^e Church Stop'd, they Voted, y^t y^e Committee should bring in their Answer to y^e 3 Churches Letters on the next Lord's day.—And at the same tyme (May 9) Voted and Declared that they as a Church of Christ did Vote Mr Simon Broadstreet to be a constant helper to me (their aged pastour) in the work of the Ministry."⁶

[¹ Lexington Chh. Rec. p. 66. ² Biglow's Hist. Sherburne, p. 57. ³ Rev. Stat. Province Laws, Ch. XXXIII. ⁴ See onward, Tewksbury, A. ⁵ Ware's Hist. Disc. Appendix, p. 49. ⁶ Rec. of First Chh. Charlestown, pp. 362-365, or pp. 16-19 inverted.]

WESTON, CHURCH OF, (A.)

62. Ministers anciently imposed for settlement upon negligent towns and parishes in Massachusetts by the Courts of Sessions.

During the early unsuccessful efforts of the Westerly Precinct of Watertown, afterwards Weston, to obtain a settled minister, it was presented in 1707 to the Court of Sessions for Middlesex, for not having one. While this presentment was yet pending, the inhabitants prepared a petition to that Court, one clause of which discovered an apprehension, that a minister might be imposed on them without their choice. "The petitioners say, 'Once more we humbly pray, that the Honourable Court would not put Mr Joseph Mors into the work of the ministry in our precinct.' &c."¹

At that day, when a town through negligence was destitute of a minister legally qualified for the space of six months, a law of the Province empowered the Court of Sessions in each County, upon complaint being made, to order that town to settle such a minister before the next session of the Court: and in case this order was not complied with, "then the said Court shall take effectual care to procure and settle a minister qualified as aforesaid, and order the charge thereof, and of such minister's maintenance, to be levied on the inhabitants of such town."²

This law was not allowed to remain a dead letter on the Statute Book. Its efficacy was felt by Malden in 1708. That town having continued destitute of a minister since the death of Mr. Wigglesworth in 1705, the Court of Sessions for Middlesex County ordered that year, that Mr. Thomas Tufts should be settled over them as their minister. By this measure, the people were effectually quickened to perform the duty which they had neglected, or by some cause had been prevented from fulfilling. For we find, that at a Meeting, October 27, 1708, the Town concurred with the Church in their choice of Mr. David Parsons as their minister, and voted him a salary; and then chose a Committee "to goe and get a petition drawne to present to the *General Corte* for the taking off the *Quarter Sessions Order* concerning Mr Thomas Tufts being the minister of Malden."³ Some of the inhabitants, however, seem to have preferred, for a minister, the person set over them by Order of Court, to him that was elected for the office by the Church and Town; for twelve of them entered their dissent upon the Records, to the proceedings of that meeting, on the alleged grounds that they were "*a contempt of authority*," and that the people were not able to maintain "*two ministers at once*."³

A similar interference of the civil authority, though it would now be regarded as an assumption of arbitrary power, was once productive of very salutary consequences in the First Parish of Braintree, now Quincy. After the death of their first pastor and teacher, Rev. Messrs. Thompson and Flynt, the church in that place "fell into unhappy divisions; one being for Paul, and another for Apollos, (as is too often the case in destitute churches) and were without a settled ministry above four years." In consequence of this long delay, the Court of Sessions for the County of Suffolk interposed by the following order. "At a County Court held at Boston by adjournment 23. of Nov. 1671—The Court having taken into consideration the many means that have been used with the church of Braintree, and hitherto nothing done to effect, as to the obtaining the ordinances of Christ among them; This Court therefore *orders and desires* Mr Moses Fiske to improve his labours in preaching the word at Braintree until the church there agree and obtain supply for the work of the ministry, or this Court take further order."⁴ "Mr Fiske obeyed and went, not without the advice of the neighbouring elders, and preached his first sermon here Dec. 3, 1671. The next day, about 20 of the brethren came to visit him, manifesting (in the name of the church) their ready acceptance of what the honoured Court done, and thanking him for his compliance therewith; and on Feb. 24. following, the church *gave him a unanimous call* to the pastoral office."⁴

[¹ *Kendal's Cent. Sermon*. p. 41. ² *Revised Statutes, Prov. Laws, Ch. XIII.* ³ *Town Records.* ⁴ *Hancock's Cent. Sermons*, 1739, pp. 23, 24. *Notes.*]

MEDFORD, FIRST CHURCH, (A.)

63. Churches not gathered in some towns in New England, till years after settlement, and enjoyment (in some instances) of constant preaching.

In view of the usual promptness of our fathers to embody a church in every settlement quickly after its commencement, it seems surprising, that Medford, incorporated in 1630, situated in the immediate vicinity of Boston, and enjoying (for a number of years, at least) stated preaching, should not have had a church gathered in it till 1713. But remarkable as this instance is, and difficult to account for, it is not the only one in the early history of the country, of a town that has long remained destitute of church privileges and ordinances. Chelsea, anciently called Rumney Marsh, is still higher than Medford to the capital, did once belong to it, and doubtless had at least a few families settled in it at a very early period. But it had no meeting house apparently, till 1710; and no church embodied in it, and pastor ordained, till Oct. 19, 1715.¹ Portsmouth, N. H., the settlement of which commenced in 1623, appears to have had constant preaching in it from the time Mr. Joshua Moodey came there early in 1658; and the town passed a formal vote for his regular establishment in the ministry among them March 5, 1660. But there was no church gathered there (though "many serious endeavours" had been used to that end by Mr. Moodey) nor was Mr. Moodey himself ordained, till 1671.² At Marblehead, incorporated 1649, there was stated preaching as early as 1648; but a church was not gathered, nor a pastor ordained, till thirty-six years after, when they had buried one minister, and had had another settled over them above fifteen years without ordination.³ Their first minister was *Mr. Walton*, as he is called in the Town Records, and also by Johnson in his "*Wonder Working Providence*" &c. He is enrolled by Mather among the ministers of his "*First Classis*," (that is, those who had received ordination in England) by the name of "*Mr William Waltham*;"⁴ came to this country in 1635, the same year as did Mr. Hobart of Hingham, Mr. Flynt of Braintree, and Mr. Carter of Woburn;⁵ and continued to officiate at Marblehead, "as a publick teacher, though without ordination, about twenty years, till he was removed by death."³ The following notice of his death and burial occurs among the Memoranda in Records of First Church, Roxbury. "9. 9. 68. (Nov. 9, 1668) *Mr Waltam*, y^e

Minister at Marblehead, who died of an Apoplexie, was buried." Their second minister was Rev. Mr. Samuel Cheever, who commenced his labors among them about the time of Mr. Walton's death, and continued them constantly for several years, before they issued, as follows, in the establishment of a church, and his own ordination. "May 21, 1684. The brethren at Marblehead, finding a great inconveniency in going to Salem" (of the church at which they were members) "with the unanimous concurrence of the congregation," applied themselves to Mr Samuel Cheever, who had been *their minister* among them for fifteen years and a half past, that he would take the office of a *pastor*, and themselves might be *congregated into a particular society*, for the enjoyment of *all the ordinances* in this place, orderly, as in other towns and places in the country."⁵ To this proposal, Mr. Cheever signified his assent July 9th. Accordingly, on August 13th, a day apparently observed by them as a day of solemn fasting and prayer, the church of Marblehead, consisting of fifty-four persons that united in a Confession of Faith and Covenant, was *orderly congregated*, and Mr. Cheever *ordained*, "with the *help and advice*" of the neighboring churches of Salem, Ipswich, Lynn and Beverly, by their elders and messengers; and in the *presence* and *with the countenance* of the Deputy Governor, "five of the Assistants, and twenty elders, with other ministers, and young scholars, and many others."⁶ The above statement respecting the church at Marblehead, throws some light, it is conceived, on the *cause* of the delay to gather a church there. The connexion of some of its most respectable inhabitants with the church in Salem, probably previous to their coming to Marblehead, long operated, without doubt, as one hindrance to the gathering of a church in the new place of their abode. And the same reason may have had an influence to delay the embodying of a church at Medford; many of whose inhabitants, it is likely, were members of the churches in the adjacent towns of Charlestown, Cambridge and Malden.

[¹ *Chelsea, Notes, Am. Qu. Reg., Vol. XI. p. 401.* ² *Alden's Hist. Rel. Societies, Portsmouth, p. 8.* ³ *Dana's Hist. Disc., pp. 7—10.* ⁴ *Mather's Magn., Vol. I. B. III. p. 215.* ⁵ *Johnson's W. W. Prov., B. I. ch. 37.* ⁶ *Chh. Rec. in Dana's Disc., p. 9.]*

READING, FIRST CHURCH, (A.)

64. Towns and Precincts incorporated, on condition of settling and maintaining learned and orthodox ministers.

By an ancient law of Massachusetts, passed in 1692, it was required, "that the inhabitants of each town within this Province shall take due care, from time to time, to be constantly provided of an *able, learned, orthodox* minister or ministers of *good conversation* to dispense the word of God to them: which minister or ministers shall be suitably encouraged and sufficiently supported and maintained by the inhabitants of such town."¹ Hence it seems to have become usual to annex, to all acts of Court for the incorporation of particular towns or precincts, a condition or provision that within a given time such towns or precincts should each procure and settle a minister of the above description. Such a clause there was, it is understood, in the act of Oct. 20, 1713, for the erection of Reading Precinct, now Reading, First Parish. And the like there was in the act to incorporate Acton as a Town, July 3, 1735. "Provided that the inhabitants of the said town of Acton do, within three years from the publication of this act, erect and finish a suitable house for the public worship of God, and procure and settle a *learned, orthodox minister of good conversation*, and make provision for his comfortable and honorable support."² Hence too it seems to have been not uncommon to bring into view one or more of the above legal qualifications into warrants for town and precinct meetings respecting the calling and settlement of ministers. The following are articles from such warrants on the Records of Woburn Precinct, now Burlington, viz.:

For a meeting March 5, 1734-5. Art. I. "For the precinct to shew their minds whether they will now proceed to call and settle an *orthodox Minister*."

For a meeting July 11, 1748. Art. II. For the inhabitants to determine whether they will "proceed to the choice of some proper Person (being *learned and orthodox*, as the Law directs) to settle as a Gospel Minister."

And because some towns and parishes, notwithstanding the provisions of the above law, had ventured to settle ignorant, illiterate persons in the ministry, and had brought thereby the validity of their assessments for the support of such ministers into dispute; a law was passed 1760, prohibiting towns and parishes to assess the inhabitants thereof for the support of any one who should afterward be called or settled in the work of the ministry, except he had received a liberal education, or a degree from some university, or "obtained testimonials under the hands of the major part of the settled ministers of the Gospel in the county, where such town, district, precinct or parish shall lie, that they apprehend him, the said person, being a candidate for the Gospel ministry, to be of sufficient learning to qualify him for the work of such ministry."³

[¹ *Rev. Stat. Prov. Laws, ch. XIII.* ² *Shattuck's Hist. of Concord, Acton, &c., p. 231.* ³ *Revised Statutes, Prov. Laws, ch. CCLXXII.]*

WAYLAND, (A.)

65. Omitted.

HOPKINTON, (A.)

66. Omitted.

TEWKSBURY, FIRST CHURCH, (A.)

67. *Churches often gathered on the day of the choice and ordination of their first pastor.*

Rev. Mr. Coggin, in his Dedication Sermon supposes, that the Church in Tewksbury was embodied as early as 1735, about two years before Mr Spalding, its first pastor, was ordained.¹ But the circumstances referred to in the Notes² seem to render it certain, that the church in that town was gathered on the same day with the ordination of the first pastor.

Though it has often happened, that churches in this Commonwealth have been gathered a short time, and in some instances a year or more, before they have had pastors settled over them; yet this has not been uniformly the case. The instances have been very numerous, both in this and in other Counties of this State, and throughout New England, in which churches have been gathered, and their first pastors ordained on the same day; as at Salem, 1628; Reading, (now South Reading,) 1645; Billerica, 1663; Groton and Newton, 1664; Marblehead, 1684; Sherburne and Dunstable, N. H., 1685; Wrentham, 1692; South Church, Andover, 1711; Wilmington, 1733; &c. &c. The manner in such cases was: the church was first gathered and recognized by the elders and messengers of neighboring churches present; then the minister invited to settle over the parish, or already settled in it, (as at Marblehead,) was chosen by the church as their pastor, and then ordained. Thus it was at Portsmouth, N. H., 1671. The persons to be gathered into a church estate there, having made their *relations*, "were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor" (Mr. Moody who had been constantly preaching to them since 1658) "was ordained after the unanimous vote of the church for choice of him, and liberty given to all the congregation to object, if they had aught to say."³ And the same order of proceeding was observed at the gathering of the church at Lexington, and ordination of its first pastor, 1696.⁴ [¹ *Coggin's Ded. Sermon*, 1824, *Appendix*. ² *Am. Qu. Reg.*, Vol. XI. p. 392. ³ *Alden's Account of Religious Societies*, Portsmouth, p. 10. ⁴ *Am. Qu. Reg.*, Vol. XI. No. III. p. 266.]

PREPARATIONS FOR HEARING THE GOSPEL.

1. Cultivate, day by day, a simplicity of heart and humility, and proper regard for the precious word of God.

2. Compose your mind on Saturday evening, or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible: relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way. Make no toil or task of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary,—for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire, after service, remember your obligation to God for having heard his Word—and your responsibility for its improvement.—Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and do that which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you, until you are permitted to eat of the tree of life, which is in the midst of the "paradise of God;" which may God, in his infinite mercy, grant, through Jesus Christ our Lord, to whom be the glory in the church forever. Amen.—*Schauffler*.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

GERMANY.

WE adverted, in our last number, p. 302, to the present condition of the German Universities. We now add some statements which will not be without interest. The main facts will be best arranged in a tabular form.

UNIVERSITIES.	STUDENTS IN 1830.					STUDENTS IN 1840.				
	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Berlin, . . .	474	509	258	229	1470	396	447	404	360	1607
Bonn, . . .	406	250	145	117	918	172	214	122	92	600
Breslau, . . .	495	281	116	166	1058	294	107	191	136	728
Erlangen, . .						145	86	57	23	311
Freiberg, . . .	203	110	146	101	560	98	103	92	22	243
Giessen, . . .	98	196	98	112	504					407
Göttingen, . .					915	167	268	195	74	704
Greifswald, . .										
Halle, . . .	570	172	90	83	915	402	87	115	72	676
Heidelberg, . .	71	500	250	103	924	11	419	154	74	658
Jena, . . .	249	211	73	77	610	145	168	72	99	484
Kiel, . . .					339	63	79	59	18	219
Königsberg, . .	215	120	25	63	423	114	85	84	109	392
Leipsic, . . .	444	431	130	77	1082	254	366	221	94	935
Marburg, . . .					350	67	110	77	31	285
Münich, . . .	414	522	365	360	1661	172	446	284	643	1545
Rostock, . . .						18	32	15	31	96
Tübingen, . . .						208	141	120	270	687
Wurtzburg, . .	118	109	241	50	518	101	101	158	73	433

It thus appears, that the whole number of students in the German Universities in 1840, with the exception of Greifswald, was 10,727; including that university, it may be stated at 11,000. The whole number in 1830, including the four universities of Erlangen, Greifswald, Rostock and Tübingen, may be stated at 13,300. Consequently there has been a diminution in ten years of 2,300 students. The changes in the different classes of students will be about as follows.

<i>Year.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>
1830,	3,659	3,215	1,900	1,426
1840,	2,159	2,543	1,839	1,774

Thus in ten years, the number of theological students has been diminished 41 per cent.; legal about 20 per cent.; medical about 4 per cent.; the number of philosophical students has increased about 24 per cent. Under the term medical, are included those who are studying surgery and pharmacy; under philosophical students are reckoned philologists, political economists, etc. In the last named department, the increase has been in the branches of engineering, surveying, natural history, political economy, etc., and not in philology and philosophy. The number of teachers in all the universities in 1840, with the exception of Freiberg, Göttingen, München and Wurtzburg, was 896; of whom 141 were in the theological faculties; 154 in the law; 205 in the medical; and 396 in the philosophical.

The diminution in the number of theological students is a very favorable omen. The clerical profession has been crowded by multitudes who had little or no spiritual preparation for it. It shows, also, an increasing practical tendency in the German mind, which has long been the great desideratum. A large infusion of the sound good sense of the Englishman, is greatly needed. The increasing demand for the labors of the engineer, surveyor, etc. may be one means of introducing it.

The University of Berlin is now decidedly the first literary institution in the world. The present king of Prussia seems to be attracting to his capital the principal talent of Germany. Let us look at some of the distinguished names.

In the department of theology are Neander, who, though not free from prominent faults, is supposed to be the first living ecclesiastical writer; Twisten, the successor of Schleiermacher, and a very eminent scientific theologian; Hengstenberg, well known in this country; and Uhlemann, author of the excellent grammars of the Syriac and Samaritan languages.

In the department of law is Von Savigny, who, in acquaintance with some branches of jurisprudence, is without any rival in Europe. In medicine, there are several men, who have an European reputation. Under the general head of the philosophical sciences, are Von Raumer, a distinguished historian; Zumpt, the Latin grammarian; Charles Ritter, the first living geographer; Ranke, the popular church historian; Frederick Ruckert, in the first class of orientalists and of poets, (lately called from Erlangen); Böckh, in Greek Antiquities, second to scarcely any one in Germany; Becker, very eminent as editor of the classics; Bopp, distinguished in Sanscrit studies; Jacob Grimm, (recently from Göttingen,) renowned for his masterly *Deutsche Grammatik*; the veteran Schelling, from Munich, (who, as a member of the Academy of Sciences, has the privilege of lecturing in the university); Ohm in the mathematical sciences; Steffens and Trendelenberg in the philosophical sciences; Lachmann, Krüger, Ideler, and Benary in philology, etc. etc.

The whole number of teachers is 142, distributed as follows: theology 12, law 16, medicine 40, philosophy 74. They are divided into the four classes of *privatim docentes*, professors extraordinary, professors ordinary, and those who have the privilege of lecturing by virtue of their connection with the academy of sciences.

H. A. G. Hävernicks, professor extraordinarius at Rostock, has been invited to Königsberg as an ordinary professor of theology. He is an evangelical man, and formerly professor at the new theological school at Geneva. Professor Redslob of Leipsic has been appointed professor of biblical philology and philosophy at a gymnasium in Hamburg.

SWITZERLAND.

The number of teachers in the three universities in the German part of Switzerland, is as follows:

	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Basle,	6	3	10	14	33
Berne,	6	6	14	18	44
Zürich,	6	8	9	22	45
	<hr/> 18	<hr/> 17	<hr/> 33	<hr/> 54	<hr/> 122

The number of students at Zürich is 26 theological, 44 law, 47 medical, 19 philosophical, in all 136.

HOLLAND.

The universities in Holland had in January, 1840, 1,398 students; of whom 614 are at Leyden, 510 at Utrecht, and 274 at Groningen. About one third of the students study theology; one third, law; four fifteenths, medicine and surgery; and one fifteenth, philology, philosophy, and mathematics. As preparatory seminaries for the universities, there are 62 Latin schools, besides the Athenæum at Amsterdam, with which is connected a seminary for Protestant theologians. The large schools in the principal cities likewise bear the name of Athenæa, as at Franeker and Deventer. The number of scholars at these schools, preparing for the universities, was, in 1837, 1,255. Great pains have been taken in Holland with the primary schools. The Jews have 24 schools, with 2,000 scholars of both sexes. There is one university student in Hol-

land for every 1,626 souls. The University of Leyden has had a great reputation in the departments of languages, natural philosophy, and historical science. Some of the principal names in Dutch literature, in the present century, are Karsten, Van Capellan, Van Heusde, Peerlkamp, Limburg, Brouwer, Lerting, Terpstra, Hamaker, Reuvens, Leemans, (eminent in his knowledge of Egyptian antiquities,) Tydeman, Gerhard Moll, Bilderdijk, Van Lennep etc.

BELGIUM.

There are four universities in Belgium, viz. at Brussels, Ghent, Louvain and Liege. The usual number at the University of Brussels is from 250 to 300. There are 7 professors in the faculty of letters, 8 in that of the sciences, 14 in that of the law, 14 in the medical faculty; in all 43. Liege numbered, in 1840, 349 students, of whom 70 were studying law, 86 medicine, and the remainder, the philosophical sciences. Ghent had 331 students, of whom 48 were legal, and 79 medical students. Louvain had, in the winter of 1837-8, 416 students, 97 of whom were studying natural philosophy, 58 mathematics, 45 theology, 87 law, 68 medicine, etc. The school instruction is given in 861 city schools, (mostly with poor endowments,) and 4,526 elementary schools. All the schools contained, in 1831, 355,422 children of both sexes, or one scholar to every 12 souls; thus only about one half of the children of a suitable age were receiving instruction.

UNIVERSITIES IN OTHER PARTS OF THE CONTINENT.

We here present a number of facts in regard to the principal universities in the remaining countries of the continent of Europe.

<i>University.</i>	<i>Country.</i>	<i>Year.</i>	<i>Whole No. Students.</i>	<i>Theol. Students.</i>	<i>Law.</i>	<i>Teachers.</i>
Upsal,	Sweden,	1838	949	309	318	
Lund,	do.	1839-40	456			
Vienna,	Austria,	1838-9	2,620	233	685	
Pesth,	Hungary,	1838-9	1,247	73	180	
St. Petersburg,	Russia,	1838	359			55
Moscow,	do.	1838	677			100
Charkow,	do.	1838	383			71
Kasan,	do.	1838	208			79
Kiew,	do.	1838	259			63
Dorpat,	do.	1840	565	70	129	37
Wilna,	Poland,	1838	521			
Helsingfors,	Finland,	1839-40	444	96	128	32
Athens,	Greece,	1840	232	10	137	

The number of teachers in the first five Russian Universities named has been considerably diminished since 1838.

BRITISH UNIVERSITIES.

<i>Universities.</i>	<i>Professors and Lecturers.</i>	<i>University Officers.</i>	<i>Collegiate Officers.</i>	<i>Fellows.</i>	<i>Students.</i>
Oxford,	32	37	199	557	2,799
Cambridge,	49	20	179	431	2,873
Dublin,	29	9	10	25	1,624
Edinburgh,	30	10			2,267
Glasgow,	21	11			1,279
Aberdeen, (two colleges.)	28	8	2		640
St. Andrews, (United Coll. and St. Mary's)	13	7	2		327
Dumfries,	10	7			
Durham,	9	6		27	105
University Coll. London,	50				597
King's Coll. do.	28				665

The statements respecting Oxford and Cambridge are copied from the summary published in January, 1841. The number of students given in the table comprises the members of convocation, or actual residents. The members on the boards at Oxford were

5,515; at Cambridge, 5,702. The number of colleges and halls at Oxford is 24; at Cambridge, 17. The statements relating to the other British Universities are drawn from Huber's "English Universities," Cassel, 1839-40, and the New Edinburgh Almanac for 1840. The University of Durham was founded by royal charter in 1837. It has 3 professors, 5 readers, and 2 lecturers. The visitor is the lord bishop of Durham. A prominent object is the education of candidates for holy orders in the Episcopal church.

The University at Dumfries in Scotland was founded by Mr. John Crichton, of Dumfries, and his wife, Mrs. Elizabeth Crichton, about fifteen years ago. The sum devoted by them to this object was £85,000, subject to two annuities of £1,600 per annum, depending on the lives of two individuals. Of the present condition of this establishment, we are not informed. Dumfries is 73 miles south of Edinburgh, and has a population of 11,606.

NOTICES OF NEW PUBLICATIONS.

The History of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire, by the Rev. H. H. Milman, Prebendary of St. Peter's, and Minister of St. Margaret's, Westminster. With a Preface and Notes by James Murdock, D. D. New York, Harper & Brothers, 1841, pp. 528, 8vo.

Mr. Milman was born (as we learn from the German Conversations Lexicon, Supp. No. 21, 1840) at London, on the 10th of February, 1791. He was the youngest son of Sir Francis Milman, a distinguished physician. At Eton, where he went in 1810, he obtained several prizes for his English and Latin poetry. He afterwards joined the University of Oxford. He was chosen Professor of Poetry in 1821, an office which is held but five years by the same incumbent. His principal poems are "Fazio," "The Fall of Jerusalem," "Belshazzar," and, "The Martyr of Antioch." His critical essays in the London Quarterly Review, are distinguished for their independence and mildness. His History of the Jews is well known. With some striking excellencies, it has serious deficiencies. He copies too much the heartless manner of some of the Continental writers, and speaks of the Scriptural narratives with a freedom which is altogether unjustifiable. Subsequently, Mr. Milman edited with much ability, Gibbon's Decline and Fall of the Roman Empire, replying, with great acuteness and good sense, to the cavils of the learned infidel.

In his History of Christianity, compared with the History of the Jews, Mr. Milman has made much advance in knowledge, in maturity of views, and in soundness of interpretation. The substantial merits of the work appear to us to be the following. First, it gives, in some respects, a new view of the rise and progress of the Christian religion. It bears little resemblance to the works of Milner, Mosheim, Neander or any other writer. Mr. Milman looks at the subject as a philosopher, a poet, and an Englishman. In other words, it is an original work, wrought out by a skilful combination of the facts of history with the writer's own reflections. It is not so much an ecclesiastical history, as the results of the studies of an intelligent and candid observer. Again the author is remarkably free from local and denominational peculiarities. There is no effort to magnify Episcopacy, or to advance the views of either of the parties with whose contests England is now distracted. Third, Mr. Milman has infused a new element of interest into his work by an earnest, but, for the most part, wise study of the Continental writers. He neither undervalues them, nor servilely copies them. Fourth, his style has great freshness. Much of it has the flow, and rhythm of poetry. The life of our Saviour is described with great skill. We have read it with the intensest interest.

At the same time, the book is not free from faults. Errors in grammar are by no means wanting. Some of the sentences have neither middle nor end, whatever may be

said of the beginning. A thorough revision in this particular is demanded. Again, we are occasionally pained with a remark too much in the style of the neologist. Mr. Milman has little sympathy with those who resolve the sacred narrative into *myths* and *sagas*. He has adduced arguments against the cold-blooded and impious hypotheses of Strauss. Still, he is not sufficiently guarded in his phraseology; and he sometimes degrades supernatural agency into the operation of ordinary causes. We hope that the author will relieve his work, in a new edition, of these serious blemishes. It needs notes in order to counteract that which, uncorrected, may do no inconsiderable mischief. We may add, that we have read the book in the English edition, and cannot speak, from personal knowledge, of the worth of Dr. Murdock's editorial labors. We have no doubt, however, that increased value is given to it, by the supervision of one who has been, for many years, so much at home in Church history.

Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets. By E. W. Hengstenberg, of the University of Berlin. Translated from the German by Reuel Keith, D. D. Prof. in the Prot. Epis. Theol. Sem. of Virginia. In 3 vols. pp. 560, 421, 499.

The author of this work is Ernest William Hengstenberg, doctor in theology and professor ordinarius of the same, in the university of Berlin. He is now but 39 years of age, having been born on the 20th of October, 1802, at Frondenberg, where his father was minister. He went to Bonn in 1820, where he pursued the study of philology and philosophy with great zeal. Under the direction of the distinguished professor, Brandis, he published, when he was 22 years old, a translation of the *Metaphysics* of Aristotle. In 1823, he gained a prize for a new edition of an Arabian writer, Amrulkeisi Moallakah. In 1826, he became professor extraordinarius of theology at Berlin, and in 1828, professor ordinarius. He is principally known in this country by his "Evangelical Church Journal," his "Contributions to the Introduction to the Old Testament," and the "Christology." He is a warm and able defender of the doctrines of the Reformation, taking higher ground than Lücke, Ullmann, or even Tholuck. His learning is acknowledged by his bitterest opponents. The impetuosity of his temperament sometimes leads him to indulge too much in personalities, though his peculiar position may be some palliation of the offence.

The Christology, which Dr. Keith has presented to the American public, is an exposition of the predictions of the Messiah which are found in the Old Testament, and a strenuous vindication of them against the attacks of infidel writers. He dwells, particularly, upon some passages in Isaiah, on the seventy weeks of Daniel, and on the concluding chapters of Zechariah. It is truly refreshing to see so much learning, good sense, piety and zeal, for the orthodox doctrines, combined. The philology may be too copious for most American readers, yet they, with a little patient study, can understand and appreciate most of the learned references. Dr. Keith has performed his work, as we have reason to know, faithfully and conscientiously. We have read the whole of the first volume, and can testify to the fidelity to the original of parts of it. The book is a noble and timely present to the American and English world. It covers ground which no previous publication in our language professed to occupy. It meets and overthrows the learned, as well as flippant, objections to the divine authority of the Old Testament, which are now becoming so common. We are sure that many of our readers will join with us in thanking the excellent translator for his pains, which have been so worthily expended. The volumes are well printed, the first at the Andover press, the last two at the Cambridge University.

American Biography, by Jeremy Belknap, D. D. With Additions and Notes, by F. M. Hubbard. In 3 vols. New York: Harper & Brothers. 1841. pp. 370, 333, 315.

The merits of Dr. Belknap as an historical writer, are too well known to need recital. His *History of New Hampshire*, of which a much improved edition was published by

the lamented John Farmer, is a monument to his industry, sound judgment and conscientious learning. This was written when Dr. B. resided at Dover, N. H. On his removal to Boston, his literary activity was greatly increased. It was by his means, mainly, that the Massachusetts Historical Society was founded. At the time of his death, in June, 1798, the second volume of his American Biography was in press. These two volumes are now reprinted by the Harpers so as to form three volumes of the School District Library. It is printed on better paper, and with a larger type than most of the Nos. of the Family Library. The publishers were very fortunate in securing a competent editor. Mr. Hubbard was formerly a tutor in Williams College, and more recently teacher of a classical school in Boston. He is known to some of our readers as the editor of an edition of the Latin poet, Catullus, and author of some valuable geographical articles in the American Biblical Repository. In preparing a new edition of Dr Belknap's work, he has re-examined all the statements of facts made by the author, compared them with the authorities which he used, and with others which were not accessible when he wrote; and added illustrations and notes which are chiefly biographical. Fifty years have of course thrown no inconsiderable light on subjects so vitally connected with early American History. The editor's notes are inserted at the bottom of the page. They are expressed in neat and concise terms, and appear to have been drawn from the best sources. We are glad that a work of so much value, and edited in such a scholarlike manner, is now perused in the thousand school districts of the great State of New York, besides being elsewhere extensively circulated. It will communicate much valuable information, and correct some unhappy errors in respect to the bold adventurers who first surveyed our coasts, and that noble band who effected the original settlements. Such volumes are no less interesting to American youth, than they are instructive.

Chinese Chrestomathy in the Canton Dialect, by E. C. Bridgman. Macao: S. W. Williams. 1841, 1 vol. qto. pp. 734.

That, which goes appropriately under the name of the Chinese Language, is the form of it generally used by literary men and by the officers of government. It is sometimes termed the Court Dialect. For acquiring a knowledge of it, the works of Prémate, Morrison, Marshman, and Rémusat are well known and highly approved. For studying one of the principal dialects of the province of Fokien, Rev. W. H. Medhurst's Dictionary is a valuable help. The Canton dialect, for promoting the study of which Dr. Bridgman has composed his work, is spoken by all the inhabitants of Canton, and by multitudes in the surrounding districts. Its characteristics are limited to the pronunciation, choice and collocation of words. In these three particulars, the deviations from the standard language are less than in many of the other dialects; yet they are quite numerous. The books written in the dialect are but few, and they are sometimes accompanied with glossaries, containing explanations of the dialectical words and phrases.

The Chrestomathy of Dr. Bridgman is preceded by an Introduction, including remarks on the general language, orthography, tones, diacritical signs, mode of study, etc. This is succeeded by seventeen chapters, containing facts and observations upon the study of Chinese, the human body, the kindred relations, classes of men, domestic affairs, commerce, and various arts and sciences. Each page is divided into three columns. The central column contains the Chinese characters; the right hand, the pronunciation in Roman letters; the left hand, the meaning in English. At the bottom of the page are explanatory notes. A great amount of curious information may be gained from the perusal of this volume by the mere English reader. Those who wish to form some acquaintance with this wonderful language, or with the history and customs of the millions who speak it, will do well to purchase the volume. The price is eight dollars, which is reasonable, when we consider the nature of the undertaking.

Our Missionary brethren in China greatly need our sympathy and co-operation. It must be no small gratification to them if their arduous and solitary labors are appreciated, to some extent, in the land of their birth. Much more will they rejoice, if their literary toils should be the means of awaking a wider and deeper interest in behalf of the spiritual condition of the Chinese. Mr. Bridgman must draw strong encouragement that his labor on the *Chrestomathy* will not be in vain, when he looks upon the political events which are taking place so near him, and which may be a key to unlock a wide and effectual door for the gospel.

The Great Awakening: A History of the Revival of Religion in the time of Edwards and Whitefield. By Joseph Tracy. Boston, published by Tappan & Dennett, 8vo. pp. 433.

The portion of our religious history embraced in this interesting volume, next to that which records the events connected with the first settlement of New England, is perhaps more replete than any other which has been so definitely marked, with occurrences at once thrilling and instructive in themselves, and essential, in their principles and results, to the fulfilment of the merciful designs of God towards the American churches. Such a work as Mr. Tracy has here presented to the public, containing within a convenient compass a comprehensive and discriminating review of the events of this remarkable revival, has seemed for years to be a desideratum; and one which, from the scattered and perishing nature of many of the requisite materials, it was feared would never be adequately supplied. It was the interest which was manifested by many of the churches and ecclesiastical bodies of this country, in connection with the return of a centennial period from the appearance of this revival, which suggested the design of the present History, and determined the author to engage in its preparation.

The doctrine of the new birth, or a spiritual change of the affections wrought by the Holy Ghost, considered as constituting the great, the indispensable qualification for membership in the visible church, and also for the valid exercise of the ministerial office, is justly conceived by the author to have been the grand idea, which was working its way, during that revival and especially by the means of it, in the convictions of the people. It was this feature which gave to the great revival of 1740 a special importance, even beyond the magnitude of its immediate results. And the delineation of this feature in the History before us, while it serves to throw light upon some things which might otherwise appear to have been extraordinary accompaniments of a work of Divine Grace, showing them to have been, in some sense, essential elements of it, serves, also, to impart no inconsiderable degree of dramatic interest to the progress of the narrative. This interest is enhanced by graphic sketches of several of the distinguished actors, Whitefield, Edwards, the Tennents and others, who shared important parts in the labors and controversies of that crisis. The "Great Awakening" must almost necessarily have an extensive circulation. Fourteen hundred copies, we understand, have been disposed of by subscription, and a second edition is already in the book stores.

The End of the World not yet: A Discourse, delivered in the North Church, Newburyport, on the last evening of the year 1841. By L. F. Dimmick, Pastor of the church. Newburyport: C. Whipple.

Mr. Dimmick, in the delivery of this discourse availed himself of an annual usage, in his own practice as a pastor, to instruct his people on a subject which has been revived by some of the unlearned and unstable in our day, and which may have perplexed the minds of a few in some of our more enlightened congregations. His object is to show that the time of the end of the world must be far distant; that it cannot be determined from any Scripture prophecy, inasmuch as it is not a matter of revelation; and, especially, that the construction of certain predictions and symbols of the Bible, adopted by some of late in support of a notion that the world will be destroyed in 1843, is wholly

gratuitous and visionary. The author has taken the trouble to thread out the mazes of this singular argument, and clearly to expose its fallacies. He goes further, and shows in a satisfactory manner, that there is little reason to believe with those who maintain the hypothesis of a literal resurrection of the saints at the commencement of the Millennium, and the personal advent and reign of Christ during that period. In this discourse the fruits of much judicious and critical investigation are presented in a form adapted to bring light and conviction to the minds of all honest inquirers after truth.

The Anxious Inquirer after the Way of Salvation: By Rev. John Angell James, of Birmingham, England. A new edition, revised under the sanction of the author. Published by the American Tract Society.

The former editions of this little work have been widely circulated. Between two and three hundred thousand copies have been issued in Great Britain; and it has passed into circulation in the Welsh, French, Gaelic, German and Swedish languages. In no country will there naturally be a greater demand for a manual of this kind than in this.

The way of Life: By Charles Hodge, Professor in the Theological Seminary, Princeton, N. J. Written for the American Sunday School Union, and revised by the Committee of Publication. 16mo. pp. 243.

In this little treatise the author has exhibited in a clear and practical view, the leading points of Christian faith, experience and duty. He begins with the evidences of the Divine origin of the Scriptures. At the head of these he places the internal evidence, which he considers as the proper ground of faith in the doctrines of the Bible. He then treats of those particular doctrines the understanding and belief of which are essential to a saving experience of the grace of God. These are Sin, the Depravity of the heart, conviction of Sin, Justification, Faith, and Repentance. The two closing chapters are on a Profession of Religion, and Holy Living. Under these heads a number of important points are discussed, relating to the use to be made of ordinances, the means of progressive sanctification, and the distinguishing nature and fruits of true piety. The book is eminently adapted to be useful in the formation of an intelligent and elevated Christian character.

Annual Report of the Board of Education for the State of Kentucky.

This Report was presented to the Legislature of Kentucky, in January, 1842. It is brief, but furnishes evidence that the school system of the State, "is slowly but steadily gaining the confidence of the people." Kentucky has a School Fund, at present, amounting to about one million of dollars.

Christian Missions: An Introductory Lecture, delivered before the Boston Young Men's Society for diffusing Missionary Knowledge, December 29, 1841. By Benjamin Franklin Butler. Published at the request of the Society.

The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church: A Lecture, delivered before the Boston Young Men's Society for the diffusion of Missionary Knowledge. By Samuel W. Fisher, of West Bloomfield, New Jersey. Published by request.

The Society named in the titles of these pamphlets was formed in the autumn of 1841, for the purpose of sustaining, in Boston, a course of popular lectures on subjects connected with Christian Missions. The first course of lectures has been delivered during the last winter, commencing with the lecture of Mr. Butler in December, and continuing weekly through the month of March. The attendance has been large from first to last; and this experiment has proved that popular lectures on the subject of missions, if sustained with ability, will receive their full share of encouragement, among such a population as this, although supplied with every variety of intellectual entertainment.

Two of the lectures only have been published, the Introductory Lecture, by Hon. Benjamin F. Butler, of New York, and another, also embracing discussions of a general character, by Rev. Mr. Fisher, as above described. Each of them was well adapted to the place in the course for which it was designed, and both are highly valuable in their present form as pamphlets for general circulation. Mr. Fisher states that his lecture is substantially the same as that which he delivered before the Society of Inquiry in the Union Theological Seminary, New York, at their last anniversary.

A Sermon delivered at Waltham, Ms., July 17, 1841, at the interment of the Rev. David Jewett, late Pastor of the Congregational Church in Rockport, who died at Waltham, July 15, 1841, aged 68. By Robert Crowell, M. A., Pastor of the Congregational Church in Essex.

The text of this discourse is from John i. 47. "Behold an Israelite indeed in whom is no guile." Besides the notices of the life and character of the deceased embodied in the Sermon, the pamphlet contains in an appendix of fifteen pages, "Reflections on the character of Rev. Mr. Jewett, by a Friend." An excellent spirit,—a rare combination of the strong with the gentle virtues of the Christian character,—seems to have adorned and rendered peculiarly effective the ministry of this good man. We learn from the discourse that Mr. Jewett was a native of Hollis, N. H., where he was born, July 16, 1773. After arriving at the age of twenty-one, he undertook to obtain a liberal education. Without patrimony, and without assistance, he procured for himself the means of meeting every expense of a collegiate course, and was graduated at Dartmouth College in 1801, with the reputation of a diligent and successful scholar. He was not at this time pious. But in 1803, while engaged in the study of medicine, he became as he hoped, a subject of the grace of God, and devoted himself to the ministry. In the study of theology he enjoyed, at different times, the instructions of Dr. Worcester, Dr. Emmons, and Dr. Spring of Newburyport. He was ordained and installed, Oct. 30, 1805, at Sandy Bay, a parish of Gloucester, Ms., now the town of Rockport; where he labored in the ministry thirty-one years. He was much afflicted through life with ill health, an embarrassment which he, like many others, first procured by the extraordinary exertions he was obliged to make in obtaining an education.

Discourses; intended as a Keepsake, for the Family and Friends of the Author. By Jonathan Cogswell, D. D., Professor of Ecclesiastical History in the Theological Institute of Connecticut. Hartford, Printed by Elihu Geer, 1842.

We have here a keepsake of intrinsic value. Not suffering in point of taste and elegance, in comparison with the most beautiful specimens of American typography, it is, at the same time, laden with treasures of solid instruction for the mind and heart. The intention of the author, whose circle of friends must be large, was one of kindness and faithfulness delicately combined; in making so acceptable a token of personal affection the vehicle of so earnest a testimony to the doctrines of the gospel. The discourses are ten in number, on the following subjects: The Inspiration of the Scriptures, The Necessity of Revelation, The Three Dispensations, Sin and its Consequences, Atonement, Justification by Faith, Christian Experience, The Punishment of the Wicked, The Resurrection, The Judgment of the World. Some of these subjects are treated in such a manner as to comprehend the discussion of other fundamental truths; so that the volume contains, in the form of popular exhibition, an entire epitome of the cardinal Scripture doctrines. We regret that our limits do not admit of a more extended analysis of its contents; especially as the work itself is not generally accessible to our readers.

STATISTICS OF THE ROMAN CATHOLIC CHURCH.

We find in the March number of the Baptist Missionary Magazine the following statistics respecting the Roman Catholic Church in this country, and the missions of that church throughout the world; taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. The statements are given we presume with substantial accuracy; and they exhibit proof of the unwearied activity of the Romish Church in efforts to extend her hierarchy over every portion of the world.

ROMANIST CHURCH IN THE UNITED STATES.

Dioceses.	Chh. and Chh. pels.	Chh. Building.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise em- ployed.	Ecclesiastical Institutions.	Clerical Stu- dents.	Literary Insti- tutions for Young Men.	Young Men educated.	Female Relig- ious Institu- tions.	Female Acad- emies.	Pupils in Fem. Academies.	Charitable In- stitutions.	Religious As- sociations.
Baltimore, . .	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia, . .	93	—	—	61	3	1	33	2	80	—	1	50	6	12
New York, . .	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston, . . .	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit, . . .	25	1	25	16	1	—	—	1	50	1	1	—	2	5
Cincinnati, . .	38	15	20	35	3	1	12	1	60	2	2	120	5	12
Vincennes, . .	27	10	29	30	4	1	10	1	50	1	—	40	2	2
Du Buque, . .	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis, . .	56	9	60	50	24	3	37	2	320	10	10	640	7	—
New Orleans, .	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, . . .	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, . . .	7	—	23	15	3	—	—	2	70	1	2	40	1	—
Charleston, . .	14	3	47	20	—	4	9	—	—	2	2	80	4	4
Richmond, . .	8	1	5	6	0	1	3	—	—	—	3	100	4	6
Bardstown, . .	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville, . .	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	83

The Catholic population of the United States is estimated at 1,300,000.

Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."

EUROPE.				
	Archbish.	Bish.	Priests.	Cath.
Ionian Islands,	1	1	20	12,000
Kingdom of Greece,	1	3	100	23,000
Moldavia, Wallachia, Servia,	1	2	36	71,000
Turkey,	5	6	423	281,000
Total,	8	12	579	387,000

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

ASIA.—WESTERN.				
	Archbish.	Bish.	Priests.	Cath.
Anatolia,				
Cyprus,	1	2	54	12,000
Chio,				
Holy Land,			168	11,000
Vic. Apos. of Aleppo,		1		200
Maronites,	8	2	1100	500,000

Melchites,	1	12	180	50,000
Syrians,	2	8	60	30,000
Armenians,	1	2	100	40,000
Bishopric of Babylon,		1	4	1,000
Chaldeans,	5	5	104	15,000
Total,	18	29	1667	659,200

CENTRAL.				
	Bish.	Coadjutors.	Priests.	Cath.
Russia in Asia,	0	0	140	20,000
Tibet,	1	1	13	8,000
Bengal,	1	0	13	20,000
Bombay,	1	1	36	40,000
Madras,	1	1	11	100,000
Pondicherry,	1	0	38	230,000
Ceylon,	1	0	100	200,000
Malabar,	1	1	380	182,000
Total,	7	4	739	800,000

EASTERN.				
	Bish.	Coadjutors.	Priests.	Cath.
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000
Total,	15	6	350	752,000

Total of Asia, 89 Bishops, 1,856 Priests, and 2,211,000 Catholics.

AFRICA.

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers; making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

AMERICA.

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	703	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

OCEANICA.

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1,000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1,200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

ADDITIONS AND CORRECTIONS.

Under the article of Longevity of Harvard Graduates, two names in the circle of the living, had by some means slipped from the memory of the writer at the moment.

1774. William Jennison, Mendon, br. of S. J., his classmate, and of Dr. T. L. J., of Cambridge: a soldier in the Continental troops, at the time of the retreat from Long Island, Aug. 1776; next, an officer of marines in the Boston frigate, Capt. McNeil, when it conveyed the Hon. John Adams to France, and Purser also, before or after, of that ship;—since the Peace, for some years, a teacher in various places,—now resides in Boston, (Spring street,) nearly 85. [Mr. J. is the oldest graduate living in Boston.]

— Laban Wheaton, Norton: a popular preacher for a short time, and since, attorney-at-law in N. 88.

Page 377, under William Hubbard, 1642, for '1804,' read 1704.

Page 381, under G. Partridge, 1762, for 'Dep.' read D. (i. e. Duxbury)

Page 382, under James Lovell, 1776, for 'Hon. J. D. L.' read Hon. Js. L.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN A. PERRY, Cong. ord. pastor, Whitneyville, Maine, Dec. 29, 1841.

DAVID B. SEWALL, Cong. ord. pastor, Robbinstown, Me. Jan. 19, 1842.

NATHAN DOLE, Cong. ord. pastor, Brewer, Me. Jan. 19.

ASA T. LORING, Cong. ord. pastor, Phippsburgh, Me. Feb. 9.

WILLIAM MURDOCK, Cong. ord. pastor, Candia, New Hampshire, Dec. 1, 1841.

A. ALVORD, Cong. inst. pastor, Sullivan, N. H. Feb. 24, 1842.

DANIEL WARREN, Cong. inst. pastor, Essex, Vermont, Dec. 23, 1841.

SOLOMON MARTIN, Cong. inst. pastor, Corinth, Vt. Dec. 30.

CHARLES BOSWELL, Cong. inst. pastor, West Fairlee, Vt. Jan. 12, 1842.

JAMES M. ROCKWOOD, Bap. ord. pastor, East Rutland, Vt. Feb. 9.

LEANDER COBB, Cong. inst. pastor, Sippican, Massachusetts, Dec. 1, 1841.
 SAMUEL HARRIS, Cong. ord. pastor, Conway, Ms. Dec. 22.
 JOHN WHELOCK ALLEN, Cong. inst. pastor, Wayland, Ms. Dec. 29.
 JAMES D. FARNSWORTH, Cong. inst. pastor, Roxboro', Ms. Jan. 6, 1842.
 HENRY K. GREEN, Bap. inst. pastor, Charlestown, Ms. Jan. 7.
 MOSES CHASE, Cong. inst. pastor, West Brookfield, Ms. Jan. 12.
 HENRY ADAMS, Cong. inst. pastor, Bolton, Ms. Feb. 1.
 LUKE A. SPOFFORD, Cong. inst. pastor, Edgartown, Ms. Feb. 2.
 MOSES K. CROSS, Cong. ord. pastor, Palmer, Ms. Feb. 2.
 BENJAMIN S. CORBETT, Bap. ord. pastor, Andover, Ms. Feb. 8.
 JAMES IVERS TRECOTHICK COOLIDGE, Unit. ord. pastor, Boston, Ms. Feb. 9.
 GEORGE C. PARTRIDGE, Cong. inst. pastor, Brimfield, Ms. Feb. 9.
 JOSHUA CHANDLER, Unit. inst. pastor, Pembroke, Ms. Feb. 9.
 JOHN WOODBRIDGE, D. D. Cong. inst. pastor, Hadley, Ms. Feb. 16.
 ROBERT McEWEN, Cong. inst. pastor, Enfield, Ms. Feb. 18.
 JOHN TODD, Cong. inst. pastor, Pittsfield, Ms. Feb. 22.
 WILLIAM B. STONE, Cong. inst. pastor, Gardner, Ms. Feb. 22.
 EBENEZER B. WRIGHT, Cong. inst. pastor, Norwich, Ms. Feb. 23.
 AMOS A. PHELPS, Cong. inst. pastor, East Boston, Ms. March 2.
 JOHN R. ADAMS, Cong. inst. pastor, Brighton, Ms. March 2.
 THOMAS D. ANDERSON, Bap. inst. pastor, Salem, Ms. March 15.
 CHARLES W. DENNISON, Bap. inst. pastor, Newton, Ms. March 16.
 CHARLES EVANS, Bap. inst. pastor, South Reading, Ms. March 22.
 SAMUEL CUTLER, Epis. ord. priest, Hanover, Ms. March 28.
 AUSTIN PHELPS, Cong. ord. pastor, Boston, Ms. March 31.
 HENRY F. HARRINGTON, Unit. ord. Evan. Providence, Rhode Island, Jan. 19, 1842.
 ABRAHAM C. BALDWIN, Cong. inst. pastor, New Haven, Connecticut, January 26, 1842.
 FRANCIS C. WOODWORTH, Cong. inst. pastor, Norwalk, Ct. Feb. 9.
 JOHN W. ALVORD, Cong. inst. pastor, Stamford, Ct. March 16.
 LEROY CHURCH, Bap. ord. Evan. Schenectady, New York, Dec. 2, 1841.
 GEORGE HILL, Pres. ord. pastor, Blairsville and Salem, N. Y. Dec. 14.
 JOSHUA PHELPS, Pres. inst. pastor, Monticello, N. Y. Dec. 19.
 JOHN H. VAN WAGONEN, Ref. Dutch inst. pastor, Kingston, N. Y. Dec. 21.
 JAMES A. H. CORNELL, Ref. Dutch inst. pastor, Westerlo, N. Y. Jan. 4, 1842.
 LEONARD JOHNSON, Pres. inst. pastor, West Granville, N. Y. Jan. 19.
 JOHN WATSON, Ref. Dutch ord. Evan. Athens, N. Y. Jan. 25.
 JOHN WAUGH, Cong. ord. Evan. New York, N. Y. Jan. 26.
 GEORGE GOODYEAR, Pres. inst. pastor, Rensselaerville, N. Y. Feb. 2.
 OWEN STREET, Cong. ord. pastor, Jamestown, N. Y. Feb. 3.
 WILLIAM W. NEWELL, Pres. inst. pastor, Montgomery, N. Y. Feb. 3.
 JOSEPH T. WILLIT, Pres. ord. pastor, Whallonsburgh, N. Y. Feb. 9.
 E. EVERETT, Pres. inst. pastor, Oaks Corners, N. Y. Feb. 15.
 ASA F. CLARK, Pres. ord. pastor, Tribes Hill, N. Y. Feb. 15.
 E. F. WALDO, Pres. ord. pastor, Huron, N. Y. Feb. 17.
 CHARLES WADSWORTH, Pres. ord. pastor, Troy, N. Y. Feb. 17.
 WILLIAM BRADLEY, Pres. inst. pastor, Newark, N. Y. Feb. 17.
 E. MERWIN, Pres. ord. pastor, Sodus, Wayne Co. N. Y. Feb. 18.
 JOHN TOMPKINS, Cong. ord. pastor, Marcellus, N. Y. Feb. 22.
 JOHN L. MARVIN, Pres. ord. pastor, Mexico, N. Y. March 2.
 CHARLES S. PORTER, Pres. inst. pastor, Utica, N. Y. March 23.
 JONATHAN MELVIN, Bap. ord. Evan. Montrose, Pennsylvania, Dec. 19, 1841.
 A. B. CLARK, Pres. ord. pastor, Ligonier Valley, Pa. Jan. 26, 1842.
 BENJAMIN F. WATSON, Epis. ord. priest, Philadelphia, Pa. Feb. 13.
 WILLIAM HERBERT NORRIS, Epis. ord. priest, Philadelphia, Pa. Feb. 13.
 BENJAMIN F. STEAD, Pres. ord. pastor, Bridesburgh, Pa. Feb. 22.

THEODORE B. LYMAN, Epis. ord. priest, Hagerstown, Maryland, Jan. 16, 1842.

RUFUS W. CLARK, Pres. ord. pastor, Washington, District Columbia, Jan. 15, 1842.

WILLIAM B. OTIS, Epis. ord. priest, Locust Grove, North Carolina, Feb. 20, 1842.

JEDEDAH HUNTINGTON, Epis. ord. priest, College Point, Alabama, Feb. 24, 1842.

G. W. DAY, Bap. ord. pastor, Somerville, Tennessee, Oct. 17, 1841.

S. H. HENDERSON, Pres. ord. Evan. Nashville, Ten. Dec. 18.

CYRUS SMITH, Bap. ord. Evan. Nashville, Ten. Jan. 9, 1842.

V. E. KIRTLY, Bap. ord. pastor, Frankfort, Kentucky, Dec. 5, 1841.

ISAAC N. HOBART, Bap. ord. pastor, Radnor, Ohio, Aug. 12, 1841.

JOHN REESE, Bap. ord. pastor, Floyd Co. Indiana, Jan. 22, 1842.

JOHN RANSDALE, Bap. ord. pastor, New Bethel, Ia. Feb. 24.

GEORGE GEMMEL, Cong. ord. Evan. Buffalo Grove, Ill. Jan. 6, 1842.

M. N. MILES, Pres. inst. pastor, Pontiac, Michigan, Dec. 1, 1841.

Whole number in the above list, 78.

SUMMARY.

Ordinations.....	42	Massachusetts.....	25
Installations.....	36	Rhode Island.....	1
		Connecticut.....	3
Total.....	78	New York.....	21

		Pennsylvania.....	5
		Maryland.....	1
		District of Columbia.....	1
		North Carolina.....	1
Pastors.....	64	Alabama.....	1
Evangelists.....	8	Tennessee.....	3
Priests.....	6	Kentucky.....	1
Total.....	78	Ohio.....	1
		Indiana.....	2
		Illinois.....	1
		Michigan.....	1

OFFICES.

Congregational.....	33
Baptist.....	14
Presbyterian.....	19
Episcopalian.....	6
Unitarian.....	3
Ref. Dutch.....	3
Total.....	78

DENOMINATIONS.

1841. August.....	1
October.....	1
December.....	15
1842. January.....	18
February.....	33
March.....	10
Total.....	78

DATES.

STATES.

Maine.....	4
New Hampshire.....	2
Vermont.....	4
Total.....	78

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

STEPHEN B. JUDKINS, et. 62, Meth. Lisbon, Maine, Nov. 20, 1841.

ELIJAH KELLOGG, et. 60, Cong. Portland, Me. March 9, 1842.

TIMOTHY HILLIARD, Epis. Claremont, New Hampshire, Jan. 2, 1842.

CORNELIUS FULLER, et. 24, Cong. Rochester, Vermont, Dec. 11, 1841.

JOHN WHITEHORN, et. 75, Meth. Dorset, Vt. Jan. — 1842.

HARRISON G. O. PHIPPS, et. 30, Unit. Cohasset, Massachusetts, Dec. 27, 1841.

ISRAEL G. ROSE, et. 43, Cong. Chesterfield, Ms. Feb. 5, 1842.

WILLIAM M. DOOLITTLE, et. 28, Bap. Northampton, Ma. Feb. 12.

DANIEL B. PARKHURST, *et.* 24, Unit. Deerfield, Ms. Feb. 16.

WILLIAM RITCHIE, *et.* 61, Unit. Needham, Ms. Feb. 22.

PAUL COUCH, *et.* 64, Cong. Newburyport, Ms. March 19.

NATHAN PERKINS, *et.* 65, Cong. Amherst, Ms. March 28.

JONATHAN KNIGHT, *et.* 82, Cong. Cranston, Rhode Island, Feb. 15, 1842.

GEORGE CHAMPION, *et.* 31, Cong. Colchester, Connecticut, died at St. Croix, Dec. 17, 1841.

SAMUEL M. PHELPS, *et.* 71, Epis. Bridgeport, Ct. Dec. 26.

SAMUEL F. BELL, *et.* 30, Meth. Rhinebeck, New York, Nov. 25, 1841.

WESLEY DAVIS, *et.* 32, Pres. Paris, N. Y. Nov. 27.

DARIUS O. GRISWOLD, *et.* 54, Pres. Saratoga Springs, N. Y. Dec. 27.

HEZEKIAH H. LOOMIS, *et.* 28, Pres. Cazenovia, N. Y. Jan. 6, 1842.

JOHN RUDY, *et.* 50, Ger. Ref. New York, N. Y. Feb. 3.

PETER A. OVERBAGH, *et.* 62, Dutch Ref. Poughkeepsie, N. Y. Feb. 20.

JOHN FROST, Pres. Whitesboro', N. Y. died at Waterville, March 1.

DANIEL BLANEY, *et.* 31, Meth. near Green's Chapel, Warren Co. New Jersey, Nov. 21, 1841.

WILLIAM JOHNSTON, *et.* 53, Pres. Brownsville, Pennsylvania, Dec. 31, 1841.

JACOB F. DIEFFENBACHER, *et.* 39, Ger. Ref. near Zelienople, Pa. Feb. 4, 1842.

JOHN P. HOSMER, Epis. Meadville, Pa. March 1.

JOHN WELWOOD SCOTT, *et.* 64, Pres. Waynesburg, Pa. March 3.

JOSEPH CARY, *et.* 51, Meth. Coventryville, Pa. March 3.

JAMES WILTBANK, *et.* 63, Pres. Philadelphia, Pa. March 19.

ROBERT DYCE, Epis. Washington, Dist. Columbia, Jan. 22, 1842.

JOHN WESLEY AMISS, Meth. Rappahannock, Virginia, Oct. 25, 1841.

WILLIAM APPLEBY, *et.* 69, Meth. Northumberland Co. Va. Jan. 22, 1842.

JOHN KIRKPATRICK, Pres. Cumberland Co. Va. Feb. 7.

OBADIAH BOLDING, Meth. Walker Co. Georgia, Nov. 22, 1841.

JOSIAH BARKER, *et.* 51, Bap. Franklin Co. Alabama, Jan. 6, 1842.

HENRY N. VANDYKE, Meth. Franklin, Louisiana, June 25, 1841.

GEORGE W. McELROY, Pres. Winchester, Kentucky, Jan. 5, 1842.

JOHN W. WOODWARD, Epis. Sciota, Ohio, Nov. 30, 1841.

ROBERT LEE, *et.* 70, Pres. Leesville Roads, Richland Co. O. Feb. 10, 1842.

MESHACH BROWNING, *et.* 37, Bap. Green Co. Illinois, Jan. 1, 1842.

Whole number in the above list, 40.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	7	New Hampshire.....	1
40 50.....	1	Vermont.....	2
50 60.....	5	Massachusetts.....	7
60 70.....	8	Rhode Island.....	1
70 80.....	3	Connecticut.....	2
80 90.....	2	New York.....	7
Not specified.....	10	New Jersey.....	1
Total.....	40	Pennsylvania.....	6
Sum of all the ages specified.....	1,529	District of Columbia.....	1
Average age of the 30.....	51	Virginia.....	3
		Georgia.....	1
		Alabama.....	1
		Louisiana.....	1
		Kentucky.....	1
		Ohio.....	2
		Illinois.....	1
		Total.....	40
DENOMINATIONS.		DATES.	
Congregational.....	7	1841. June.....	1
Baptist.....	3	October.....	1
Presbyterian.....	10	November.....	6
Episcopalian.....	5	December.....	6
Methodist.....	9	1842. January.....	8
Dutch Ref.....	1	February.....	10
Ger. Reformed.....	2	March.....	8
Unitarian.....	3	Total.....	40
Total.....	40		

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending March 31, 1842.

Ordinations.....	213	Pennsylvania.....	28
Installations.....	134	Maryland.....	7
Total.....	347	Delaware.....	2
		Dist. Columbia.....	9
		Virginia.....	2
		North Carolina.....	2
		South Carolina.....	3
OFFICES.		Alabama.....	1
Pastors.....	278	Tennessee.....	6
Evangelists.....	29	Kentucky.....	2
Priests.....	39	Ohio.....	19
Missionaries.....	5	Indiana.....	3
Rector.....	1	Illinois.....	8
Total.....	347	Michigan.....	2
		Missouri.....	1
		Total.....	347

DENOMINATIONS.

Congregational.....	132		
Baptist.....	54		
Presbyterian.....	91		
Episcopalian.....	40		
Reformed Dutch.....	18		
German Reformed.....	2		
Unitarian.....	10		
Total.....	347		

STATES.

Maine.....	21		
New Hampshire.....	20		
Vermont.....	20		
Massachusetts.....	77		
Rhode Island.....	7		
Connecticut.....	27		
New York.....	73		
New Jersey.....	7		
Total.....	347		

DATES.

1840. December.....	1
1841. February.....	3
March.....	3
April.....	19
May.....	26
June.....	42
July.....	28
August.....	19
September.....	41
October.....	34
November.....	37
December.....	33
1842. January.....	18
February.....	33
March.....	10
Total.....	347

GENERAL SUMMARY,

Of Deaths, for the year ending March 31, 1842.

AGES.		STATES.	
From 20 to 30.....	16	New York.....	32
30 40.....	28	New Jersey.....	4
40 50.....	10	Pennsylvania.....	16
50 60.....	22	Maryland.....	9
60 70.....	18	Dist. of Columbia.....	4
70 80.....	16	Virginia.....	7
80 90.....	5	North Carolina.....	1
90 100.....	4	South Carolina.....	7
Not specified.....	37	Georgia.....	2
Total.....	156	Alabama.....	4
Sum of all the ages specified.....	6,053	Louisiana.....	1
Average age of the 118.51 3-10		Kentucky.....	3
		Ohio.....	6
		Illinois.....	1
		Indiana.....	3
		Michigan.....	2
		Mississippi.....	3
		Tennessee.....	2
		Florida Territory.....	1
		Total.....	156
DENOMINATIONS.		DATES.	
Congregational.....	31	1841. January.....	2
Baptist.....	20	February.....	1
Presbyterian.....	35	March.....	2
Episcopalian.....	19	April.....	12
Metho. ist.....	35	May.....	16
Reformed Dutch.....	1	June.....	13
German Reformed.....	2	July.....	10
Lutheran.....	1	August.....	8
P. W. Baptist.....	2	September.....	20
Unitarian.....	4	October.....	16
Not specified.....	6	November.....	19
Total.....	156	December.....	11
		1842. January.....	8
		February.....	10
		March.....	8
		Total.....	156

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
MAY, 1842.

WABASH COLLEGE.

THE extracts which follow, are from a sermon preached at Crawfordsville, Indiana, on the Sabbath before the Commencement in Wabash College, July 18, 1841, by Rev. Caleb Mills, Professor of Greek Language and Literature in the College. The notices which they contain of the history of that Institution, are, in themselves, sufficiently valuable to entitle them to a place among the articles of this nature, with which we have deemed it useful, from time to time, to supply a portion of the pages of this Journal. There are also other aspects, in which some of the facts stated will be gratifying to our numerous readers in New England who take a deep interest in the subject of education at the West; and especially in the means which are there employed to raise up an educated ministry from among the people themselves, who are in such urgent need of its benefits. The text of Mr. Mills's discourse, is from Numbers xxiii. 23, "What hath God wrought?" After some introductory passages, the discourse proceeds:—

It is no less proper and useful in associated enterprise, than in individual effort, occasionally to pause and review the past. Such a review will remind us of our dependence on the Divine protection and guidance, and quicken our energies for future efforts. The events of the past college year, seem to mark its close as an epoch in the history of Wabash College, which renders it peculiarly fit, that all interested in its welfare, should pause and contemplate the results of their past labors.

The history of every benevolent enterprise contains much to try the faith, as well as encourage the efforts of its friends. This is emphatically true of literary institutions. What is the early history of some of the most useful and prosperous colleges in our land, but a series of trials, troubles, and discouragements? How often have they been, as it were, on the very brink of ruin? How forcibly does their history illustrate the remark, "Man's extremity is God's opportunity."

Many, from pecuniary considerations, have engaged in establishing colleges, without any adequate idea of what amount of toil, sacrifice, money, and patience was requisite, to rear an institution on a basis so firm and broad as to render it a rich and lasting blessing to the community. Such are doomed to merited disappointment—the inevitable consequence of inconsiderate, selfish and improvident enterprise; and become salutary beacons, to warn those who may succeed them.

But the founders of Williams, and Amherst, and Yale, and Dartmouth, and Nassau, and others of kindred character, both East and West, counted the cost, expected and surmounted difficulties, and were not disheartened at trials. Putting their trust and confidence in God, they went forward, though one and another of his servants were removed in the midst of their usefulness, and in the prime and vigor of life. Their history is a history of the sacrifice of ease and competence, and the devotion of energy and life to a cause, in which many

of the most gifted men of our land have fallen. Such is the expense at which many of those Institutions, which now adorn and bless our land, have been reared, and brought to their present degree of prosperity and usefulness.

The founders of this Institution were not unapprised of the difficulties of the enterprise, and though they have had their share of trials and embarrassments, are not disposed to shrink from any efforts necessary to realize their fondest hopes in rendering it a nursery of pious, learned, and useful men, to bless the church and bless the world.

Seldom is the language of the text more happily and appropriately illustrated, than in the history of those Colleges that have been founded in prayer and faith, and consecrated to God and our country. In this discourse, we purpose no other exemplification of the passage, than what a brief review of the history of Wabash College will afford.

This closes the eighth year of the labor of those, who commenced imparting instruction in this Institution. These years have indeed passed rapidly away, and in their lapse have demanded an amount of labor, confinement, and anxiety, of which but few are aware, and which none can fully appreciate, but those who have been engaged in laying the foundation of similar institutions.

The first term commenced on Monday the 3d of December, 1833, with *twelve* students. It is an interesting fact, and one worthy of remembrance, that of these twelve, *nine* were hopefully pious. Two thirds of all that entered that term were either professors of religion, or became so subsequently. We have often adverted to that fact, and considered it as having a very happy influence upon the Institution, down even to the present time. This circumstance will account for the remarkable degree of order, decorum, and diligence which has ever characterized our students as a body. We have had no riots, no combinations to resist authority, no public disturbance, and no trouble in the management of the Institution, with the exception of what some half dozen isolated individuals have occasioned us, who had never been governed at home, and were not disposed to yield obedience elsewhere.

To the public sentiment in favor of order and the proper improvement of time, established in the outset through the instrumentality of those who were first connected with the College, may be traced much of the success which has attended our efforts. These young men showed by their close application to study and diligent improvement of time, that their object was to make the most of their opportunities in the acquisition of knowledge, and in the development and culture of their intellectual powers. Their influence, though they have long since left us, has not been lost upon their successors. We take pleasure in according to them the honor of having acted well their part, and contributed their full share in establishing a public sentiment in favor of all that is lovely and of good report.

Had they been idle, dissipated, disobedient, and disposed to create difficulty, their connection with college would have resulted in little or no advantage to themselves, and their influence upon those who succeeded them, would have been any thing but happy. We have always regarded it as a manifest indication of the favor and approbation of God, that he sent us young men of such a character, with whom to commence our efforts, and lay the foundation of an institution, which may bless all connected with it, and through them, the community at large, in all its multiplied relations.

The number of students gradually increased, and at the beginning of the third year, President Baldwin,* entered upon the duties of his office. The Faculty now consisted of a President and three Professors. The number of students since the first year, has not been less than *seventy*, nor more than one hundred and three. The commercial embarrassments of the country have affected the literary institution as severely as any other department of effort,

* The Rev. Elihu W. Baldwin, D. D., was born at Durham, N. Y., December 25, 1790. He was ordained to the gospel ministry, September 10, 1817, labored eighteen years as a minister of Jesus Christ in New York, where he was instrumental of gathering a church of twenty-one members, which increased under his ministration to six hundred members, and whose Sabbath School numbered *one thousand* scholars.

He was dismissed from his pastoral charge in May, 1835, and entered upon the duties of President of Wabash College, which he discharged with efficiency and success, until his death, which occurred October 15, 1840.

and occasioned a diminution of numbers. Many young men have been compelled, by failure of means, to relinquish their long cherished hopes and ardent desires for an education, even after they had made a beginning.

It is a fact worthy of notice, and one that has, no doubt, been overlooked by many of the friends of the College in contemplating the diminished numbers of the year now closing, that we have accomplished more for the great interests of education, during this, than any previous year, except the last. This appears from the number of college students, which is greater than it has ever been in any previous year except one; and also from the increased number of those who have commenced study with the purpose of taking a thorough course. A change on this subject has taken place, a change which every friend of sound learning will hail with joy, and regard as an omen for good. There has been a disposition in many, and perhaps it still lingers in some minds, to carry the rail-road spirit of the age into the halls of science and systems of education. They act upon the assumption that the exigencies of the times demand a speedier process. Although it is one that forbids any considerable degree of mental culture and discipline, yet they are satisfied with a smaller intellectual capital, provided they can invest it earlier—supposing that any deficiency can easily be supplied as occasion demands, and that it would be an irreparable loss to the community, should their appearance upon the arena of public life be postponed some five or six years, to increase their stores of knowledge. Were this the appropriate time and place, we should be glad to expose the true character of that spirit which would thus lay its ruthless hands upon the temples of science and religion which our fathers have erected, and, having enjoyed their blessings, taught us to revere and cherish.

There have been connected with this institution during the whole period of its operations, *three hundred and eighteen students*, in whose history as a body, there are many interesting facts, going to show that we have not labored in vain, nor spent our strength for nought. These facts cannot fail to satisfy its friends and patrons, that their funds have not been squandered upon an enterprise which has left no lasting memorial of its beneficial character. Though it is scarcely time to look for the harvest, yet there are some parts of the field bright with promise, and others loaded with golden grain.

Our students may be found in the various departments of professional life, and as far as our knowledge of them extends, they are successful and useful to the full extent of our expectation. *One* has been a member of the Legislature; *twelve* have entered the legal profession; *eleven* are preachers in connection with five different denominations, exclusive of six, who have entered upon the study of theology. *Seven* are practising physicians. *Fifty-four* have taught school one or more quarters during their vacation. All of them, with few exceptions, have been acceptable and successful instructors. *Twelve* have completed a full course and graduated. *All of these were professors of religion, and nine of them have either entered the ministry, or are prosecuting theological study.* Of those connected with one of our theological seminaries, a Professor says, in a letter received a few months since,—“Your students for scholarship, enterprise, sound judgment, and devoted piety, are among the very best young men we have in the seminary.” I mention this to show that our graduates are not inferior to the graduates of older institutions, in the estimation of competent judges. It is indeed gratifying to receive such testimony in relation to the attainments and talents of our Alumni.

While we have labored to promote the intellectual improvement of those committed to our charge, we have not lost sight of their moral and religious culture. It is our heart's desire and prayer to God, that every youth and young man under our instruction, should not only be wise in human science, but wise unto eternal life. We have endeavored, in some humble degree, to act in accordance with these desires. Efforts to promote their spiritual welfare have been blessed. Several have become hopefully pious while connected with the institution, even when there was no particular religious excitement, either in the village or college. In the spring of 1838, there was an interesting revival of religion in the town and college, which resulted in the hopeful con-

version of *twenty-four* of the students, who connected themselves with the Methodist, Baptist, and Presbyterian churches. In the spring of 1840, the college enjoyed another season of refreshing from the presence of the Lord, which brought several into the kingdom of heaven, as we humbly hope. A similar blessing was bestowed upon the institution in the spring of this year. Of those who indulged hopes in these two revivals, *nine* joined the above-mentioned churches in this place. Forty of the students have become hopefully pious during their connection with college, and united with some branch of the church. Others have left us without uniting with any church while here, of whose piety we entertained strong hopes, and who will, we trust, have occasion to bless God that they were ever connected with Wabash College. Some of those young men, who hoped that they had made their peace with God, have been called to test the strength and value of their hopes in a dying hour.

Such are some of the results of our eight years' toil. The full extent of the influence for good, that has gone forth from this institution, cannot be estimated in this world. Its connection with the temporal and spiritual welfare of immortal souls, can be fully seen only by an Omniscient eye, and will be fully known only when the secrets of all hearts are disclosed by Him who sees the end from the beginning.

While there has been much to cheer and animate us, we have also experienced not a little to try our faith and confidence in God. He has indeed blessed us, both temporally and spiritually, for which we would render Him thanksgiving and praise. He has permitted this institution to rear and send forth some young men of well disciplined and cultivated minds, whose influence will be felt for good in the church and in the state. With the blessings of such an encouraging character, have been connected trials of no ordinary kind.

The destruction of the college edifice, in September, 1838, was a calamity, which for the moment laid our hopes in the dust. This, however, has been rebuilt by the liberality of a generous public; and the loss sustained on that occasion, has been repaired, with the exception of the library. One of the most painful sights during the night of that fearful conflagration, was the sight of the half consumed leaves of our beautiful and valuable library, borne up amid the whirling columns of smoke and flames of that dismal scene. It was a choice collection of about two thousand volumes, exclusive of the text book library. Brick and mortar and timber have been replaced, but we are still compelled to feel most keenly the loss of our books, and regret that the means have not been furnished to replace them.

The scenes through which we have been called to pass during the present year, will suggest themselves to all, and remind us of the severest loss that this institution and this community have ever been called to experience. The fears with which we commenced this college year, were in a few weeks fully realized; and we had the melancholy duty to perform, of following the remains of our beloved teacher, associate and president to the silent tomb. Our tears bespoke the sorrow of our hearts, when we saw the grave close over one whom we so much revered and loved.

Though God has provided a successor, whom we expect to greet upon our assembling at the commencement of another term,* and whom we trust he will send us in the fullness of the gospel of peace to be a blessing to this institution and this community; yet it is peculiarly proper that we should, on this occasion, call up in lively recollection, those scenes of anxiety and grief through which we have passed, and impress our hearts with the solemn lesson that God has taught us by them.

Our beloved brother has gone to his rest and reward. His work is done, and his labors among us are closed forever. The suavity of his manners, the loveliness of his character, and his moral worth, are too deeply impressed upon our hearts, to require or admit of eulogy. Shall we not cherish his memory, and

* Rev. Charles White of Owego, N. Y., was elected President of the College, to enter upon his duties in September, 1841.

associate with it the instruction we received from his lips, and the resolves we formed as we stood around his dying couch? Shall we not strive to follow him in a life of usefulness and devotion to the cause of our common Lord, who said, "Occupy till I come?" There are some in this assembly; there are some in different parts of this broad and beautiful valley; and I doubt not, there are also some in heaven, who will bless God, that Dr. Baldwin lived and labored among us. Let us endeavor to improve the instruction his life and labors, and death have been instrumental in imparting, that we may be prepared to welcome the messenger that calls us from a world of sin, and sorrow, and pollution, home to our Father's house in Heaven.

BOSTON CITY MISSIONS.

FROM the Annual Report of the Boston City Missionary Society, for the year 1841, we gather the following facts and statistics.

A "Society for the Moral and Religious Instruction of the Poor," in Boston, was organized Oct. 9, 1816, and incorporated in 1820. For a number of years, the society continued with much vigor and success to employ the means at its command, for the moral and spiritual benefit of different classes of the population. "To its influence," says the Report, "as incipient, originating or maturing causes, may be directly traced the existence in this city, of our present system of Sabbath School instruction, of Primary School education, of efforts for the moral and religious instruction and improvement of Seamen, of the Penitent Female's Refuge, of the Marine Bible Society, of the Green street, the Mariner's, the Phillips, and the Hanover (now Bowdoin) street churches." From various causes the Society, having given an impulse to these different instrumentalities, gradually fell into disuse, as a distinct agency; until, by a legacy of \$3,000 from a female member of the Essex Street Church, a new interest was awakened in relation to its objects. In 1840, the action of the Society was revived, and its name changed to that of "The Boston City Missionary Society." It is now the object of the Society, acting as the organ of the Evangelical Congregational Churches, to present the gospel in some way to all to whom they can have access, who are destitute of the means of grace. For this purpose the congregations have contributed, the present year, \$3,312 23, which, with other items, makes the receipts of the society about \$3,500. Nearly the whole of this sum has been applied to sustain the operations of the year, including the support of one ordained minister, and two laymen, who are specially devoted to this service. The minister in this employment is the Rev. Amos A. Phelps, who is also Corresponding Secretary and General Agent of the Society.

The Report gives the following statistics:

1. *Members of the Churches in Boston.*

The Orthodox, Baptist, and Methodist Churches, make regular statistical reports of their numbers. Their numbers, therefore, were accurately obtained. The numbers in the churches of other denominations could be ascertained only by general estimate. The estimates below are doubtless larger than the actual numbers.

	<i>Churches.</i>	<i>Members.</i>
Orthodox Congregationalists,	13	3,750
Baptists,	9	3,000
Methodists,	10	1,800
Other Evangelical Denominations,		1,000
All others, including Unitarian, Universalist, Catholic, &c.		4,600
Total of all denominations.		14,150
or 1 in 6 of the population.		
Total of all Evangelical denominations,		9,550
or only 1 in 9 of the population!		

2. Attendance on Public Worship.

The facts on this subject were ascertained in March, by an actual count of the congregations. Nearly every congregation was counted; the count was made on pleasant Sabbaths, on both parts of the day, and the average taken, and at a season of the year, when the residents of the city were generally at home. The result, in round numbers, adding one third for children, domestics, infirm, and others, necessarily detained at home, was as follows:—

Orthodox Congregationalists,	. . . . .	9,000
Baptists,	. . . . .	7,000
Methodists,	. . . . .	4,500
Episcopalians,	. . . . .	3,000
Unitarians,	. . . . .	9,500
Universalists,	. . . . .	3,200
All others, including Catholics,	. . . . .	10,500
		<hr/>
Total of all denominations,	. . . . .	46,700
Total of the four leading Evangelical,	. . . . .	23,500
Total of all others,	. . . . .	23,200

Or making all possible allowances, the result may be set down as follows:—

Total of population,	. . . . .	84,000*
Total attendance on public worship of the four leading Evangelical denominations,	. . . . .	25,000
Total attendance on public worship of all other denominations,	. . . . .	24,000
		<hr/>
Total attendance of all denominations,	. . . . .	49,000
Total, therefore, of habitual neglecters of public worship,	. . . . .	35,000

Thus showing that a little more than one half of the *actual* attendance on public worship in Boston is in Evangelical churches; but that this attendance is less than one third of the whole population, and 10,000 less than the number of those who neglect public worship altogether!

There are now, of every description, seventy places of worship in Boston.

[From the Vermont Chronicle.]

THE LIFE OF GOD IN THE STUDENT.

It is greatly to be lamented, that high *mental* attainments are not more frequently found united with high *spiritual* attainments. How common is it, to see Christians of ardent zeal and undoubted sincerity, who, by their deplorable ignorance and mistaken opposition to the interests of literature and science, subject the holy religion which they profess, to the sarcasms and reproaches of men of taste and genius: and on the other hand, how often are distinguished attainments in knowledge rendered comparatively worthless and unproductive, by a feeble and inefficient manifestation of the spirit of the gospel. Hence, the opinion prevails among many pious and devoted followers of Christ, that the pursuit of knowledge beyond the ordinary branches of education, is unfavorable to growth in grace. They are naturally led to this conclusion, by instances which have fallen under their own observation. Perhaps they have known a

youth, who, before entering upon his academical career, was a humble, warm-hearted Christian, who took an active part in religious meetings, and in all efforts for the conversion of souls, but as he has advanced in his preparatory and collegiate course, they have seen his zeal decline, and each year, while it has added to his intellectual attainments, has detracted from that humble pious spirit, which he once manifested. He has become more literary in his tastes and pursuits, he can talk more learnedly and write more elegantly, but the fire of piety, which once burned so brightly, and shed its light around the circle in which he moved, appears to have gone out in his heart. At the commencement of his course, his soul was fired with a holy ardor to devote himself to the work of the Ministry, but, as he leaves the College walls, conscious of his unfitness for the sacred office, he turns to some other profession, more in unison with

* The writer has here given the result of the State census, taken in 1840, for the purpose of apportioning the Senators and Representatives; in which certain classes of persons are omitted. The population of Boston in 1840, according to the national census, is 93,383.

his altered tastes and lowered standard of Christian attainment; or, if he still adheres to his original purpose, he enters upon the study of his profession with a cold and lifeless heart, insensible to the power of that constraining love, without which he can never be a successful preacher of the gospel.

This is no fancy sketch of the writer's imagination, but a picture drawn from real life. Such cases are constantly occurring, and they clearly show, that, to be at the same time an eminent scholar and an eminent Christian, is a work of no ordinary difficulty. But is it absolutely impossible? Must we consider it as a necessary result, that the diligent and successful cultivation of our mental faculties, is attended with a diminished sensibility to religious impressions? Has God implanted within our breasts an undying thirst for knowledge, and yet must we forbear to slake our thirst at the fountains which He has provided for us, lest we forget our duty to Him, and to our fellow-men? It cannot be. The lives of many eminent Christians evince, that the highest intellectual attainments are not incompatible with a spirit of the most devoted and humble piety. Boerhaave, the distinguished Professor of Leyden, while occupied with the most arduous public duties, and pursuing his laborious investigation with unremitting ardor, found time to devote the first hour of every day to religious retirement; and in his constant intercourse with the learned of every nation, the spirit of his Divine Master was so happily blended with his vast acquirements in learning, as to command the respect and veneration of all who knew him. That indefatigable scholar, Henry Martyn, while engaged in the severest studies, was able to maintain a conscience awake to the slightest deviation from duty. Wilberforce, amid the multiplicity of his cares as a statesman and philanthropist, forgot not the duties of the closet, but daily from the mercy-seat of prayer drew fresh supplies of grace. Read the life of President Edwards; who was ever more deeply versed in the labyrinths of the human mind, and who was ever blessed with clearer and more impressive views of heavenly things? Fourteen hours a day devoted to the closest study, did not quench the life of God in his soul.

Many more instances of a similar nature might be adduced, but it is unnecessary. Sufficient has been said, to show, that eminent piety is not inconsistent with thorough discipline of mind, and the highest proficiency in literature and science.

And now let each one of my readers carry home to his conscience the practical lesson, which this subject teaches; let him consider, that he will be called to a strict account for the manner in which he employs his time and talents.

Never, since the world began, has there been so loud a call as is now pealing from

continent to continent, for distinguished attainments in knowledge and grace. Especially on American scholars, do the claim of millions, with whom our land will soon be thronged, press with awful responsibility.

If, faithless to their high trust, they suffer their talents to lie hid in a napkin, or cultivate them only to flatter the pride of man, and minister to the follies and passions of the multitude, the curse of an unregenerated posterity will rest upon their souls to all eternity.

But if, actuated by a high and holy ambition to live to the glory of God, they devote all their energies to the cause of truth and religion, and gird on their spiritual and intellectual armor to fight manfully against the thick mustering hosts of Error and Irreligion, the blessings of a renovated and sanctified nation, will reach their ears, upon the heavenly hills of Zion.

M. J. S.

DAY OF FASTING AND PRAYER FOR COLLEGES.

WE are pleased to learn by the religious papers from different parts of the country, that this day was very generally observed by the churches, as well as at the Colleges and Theological Seminaries throughout the land, and that it appears to have been improved as a season of appropriate and solemn interest. From a number of notices of the occasion, which we have seen, we select one, which we find in the Watchman of the Valley, published at Cincinnati, partly on account of the collateral information of an interesting nature, which it communicates.

The observance of this important anniversary at Lane Seminary, this day week, was deeply interesting and impressive; the happy effects of which, we hope, will be long felt, not only on the original subjects, but on the wide circle of their future influence. The customary hours of worship—morning, evening, and at night, were occupied with appropriate religious exercises. The report, at the third service, of the religious condition and prospects of the several colleges, east and west, as furnished by their respective graduates, now at the Seminary, was instructive and interesting.

A discourse from the Rev. Horace Bushnell, in the morning, portraying the appalling destitutions of the West, and suggesting important practical hints to those who propose entering this field, was listened to with profound interest. His late employment, as itinerating and exploring missionary in the limits of Cincinnati Presbytery, furnished him with most important facts.

As a specimen of the destitution in our

immediate neighborhood, we learned with surprise, that the township of Mill Creek, immediately contiguous to Cincinnati, with a population of five to seven thousand, had but one place where religious worship was regularly maintained, and that place was, *the chapel of Lane Seminary!*—and that the congregation who worship here, averaging less than 100, with the exception of a few connected with city congregations, are the proportion of this five or seven thousand, that are in any way connected with Constitutional Presbyterianism.

Mr. Bushnell's own evangelical experience, is a striking illustration, both of the difficulties and the encouragements to be found in this field of labor.—When at the commencement of his ministry, two years ago, he visited every house from the city to North Bend, in this whole distance of fifteen miles, he found not one praying family. General Harrison was the first man to receive him as a minister of Christ, and second an appointment to preach in his neighborhood. Such was the general character of the field which he then commenced cultivating in the vicinity of Cincinnati; and yet, in two years, the Lord has built up three churches through his agency, and given him 500 souls for his hire, whom he has received to the table of the Lord.

We were particularly interested in his explanation of the secret of a minister's success. It was not learning—it was not talents—it was not address; it was a *burning love for souls*. Such a spirit would invariably secure the confidence of all who witnessed it. Both sectarian prejudice and irreligious antipathy would melt away before its influence. It was not, however, the affectation or imitation of this spirit that imparted this attractive power; it must be possessed in reality. For this qualification, there was no possible substitute.

"Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfill."

Clad in this panoply, the champion of God might rely on his blessing and power to prostrate the most formidable difficulties in the missionary's way. Without it he will be constantly repelled with obstacles, especially in the heterogeneous population of the West, which no human skill or prowess can surmount.

A CALL TO THE MINISTRY.

WE commend the following brief extract from an essay on this important subject, by a correspondent of the New England Puritan, to such of our readers as are engaged in a course of preparation for the gospel ministry; and to all others who may have any special responsibility in

shaping the convictions of young men in relation to this duty.

"When any are called of God to the Christian ministry, a deep and solemn impression is made on their minds; and some of the proofs that it is produced by the Holy Spirit, are the following: the thoughts and feelings of the person called are powerfully directed to the ministerial office. His views of its magnitude, and of the responsibility of a pastor, are such as to cause him to shrink—to feel deeply his unfitness and unworthiness. Those views of duty which are presented to the mind by the Holy Spirit, are extensive and solemn. Men, it is not denied, may be deceived, when a strong impression is made on their minds with respect to some particular service, questionable, on several accounts, whether a duty or not, while plain duties are omitted, or viewed with indifference. Should a strong impression be made upon the mind of a young convert, that he must commence preaching immediately, we should at once conclude that it could not be from the Spirit of God—that he could have no proper view of the magnitude of the ministerial office; and we might well doubt the genuineness of his hope. When the Spirit of God moves upon the mind of any Christian, the whole law of God and his whole duty are presented to his mind in a new light. So when any one is called of God to the ministerial office, his duties as a Christian, appear no less important than before, and the difficulties to be overcome appear to be great, and much time appears to be necessary to qualify him to be a workman that shall need not to be ashamed. The apostle Paul, after preaching with success for a number of years, was forced, in view of the greatness of the work before him, and of his responsibilities, to exclaim, *Who is sufficient for these things?* Luther, bold as he was, confessed that he never mounted the pulpit without trembling. But though Paul had such a view of the awful solemnity and importance of the work before him, and of his own insufficiency, yet he dared not direct his attention to any thing else. Woe is me, he said, if I preach not the gospel! The prophets Isaiah, Jeremiah, and Ezekiel, had such views of their insufficiency and unworthiness, that nothing but a deep sense of duty impelled them to go forward. Such are the feelings of those who are called of God to the Christian ministry. Though difficulties rise before them—though they seem to be like one who is climbing up a steep and rugged mountain—yet they dare not look back. Their hope of success rests on God, in whom are inexhaustible treasures. To him they look to be sustained in all their trials.

"No young man who is called of God to the Christian ministry, is willing to enter

the sacred office till he is in some good degree prepared for the work to be performed. The more he dwells on the magnitude of the work, the more enlarged and affecting his views of it; the shorter the time appears which is allowed him to be prepared for it. He feels that he cannot do too much to fit himself for an office of the highest importance and responsibility. Indeed, the most pious of those best educated, often have the deepest sense of their insufficiency, when called to take the charge of a church and people. What should we think of a man who should undertake to build an expensive house without qualifying himself for the work? Would he be honest? The more exalted and honorable the thoughts a young man, called to the Christian ministry, entertains of Christ and of his cause, the more enlarged his views of the worth of the soul, and the better he understands the deceitfulness of the human heart—the more he feels the importance of being well prepared for the holy office.

"Now it is not essential to a call of God to the Christian ministry, any more than to a call to be a saint, that it should be sudden—Some of the most eminent saints cannot determine the day when they were savingly converted to God. And it is not deemed essential to ascertain the exact time—but it is of importance to ascertain the views and feelings of every one who wishes to unite with the church of Christ. And it is not necessary that we know the day, week, or month, when any one was called to the Christian ministry—but *we ought to ascertain what are his views of the ministerial office, what his feelings are respecting preparation for it, what his sense is of his own insufficiency, what his motives are, and what evidence he can give that he has been called of God.*"

EMBARRASSMENTS OF THE WEST.

SOME persons on reading the accounts of Western embarrassments, continuing year after year without the prospect of speedy improvement, may feel discouraged, and be disposed to relax their efforts in behalf of the destitute. But this would be neither wise nor right. It is true, the period of temporal prosperity seems to be deferred, and the burden of sustaining the Gospel is thrown in no small degree upon the charity of the Eastern churches. But it should be borne in mind, that the East has too large an investment in those Western churches, to admit of their being forsaken now. There are her sons and daughters; thither has she sent innumerable influences to found the institutions of knowledge and piety. The work has been begun at hundreds of points, and is in such a state of advancement that it would be bad economy to withdraw assist-

ance now. Again, we must not forget for a moment that all that is done for the West is done for ourselves—in self-defence, to preserve the common liberty of the whole nation from the overthrow which false religion and infidelity would bring upon it. No; the embarrassments of the new States may be regarded as trials of the faith and patience of those who labor and pray for their conversion, but afford no reason for abandoning the work.

But after all that is said, and said truly, about the difficulties attending the evangelization of the West, what portion of our country has been more fruitful of results? Where have the means of grace produced more effect? On what efforts of the church in any part of the world has God bestowed more signal blessings than on those which have been made to plant the Gospel and the institutions of learning in the Mississippi Valley? Let us not therefore be impatient, because "the poor we have always with us." Many of these embarrassed churches are themselves but the proofs of missionary success. Their members are the fruits of evangelical labor, which missionaries have performed. All the good they have done, and all that they may yet accomplish, may be regarded as the result of ministers sent out and funds expended in years gone by. And if they should become extinct as churches, still as individuals they have been enlightened and saved, and that is enough to repay a thousand fold, all that has ever been done for them. But those churches will not become extinct. We believe the Christians who have made up their minds to sustain the blessed work of Home Missions, are the flower of the church, the substantial working, praying, giving portion; and they will not abandon this enterprise unless they see reason to believe that it is abandoned of God, and are convinced that he has given up this fair land to hopeless ruin.

Home Missionary.

GEM FOR THE CHRISTIAN.

God's most common way of blessing his saints is by keeping a continual care of them; giving them that "peace of mind which passeth all understanding," not often sending great worldly prosperity and sudden riches. For the gentle distilling of the dew on the tender grass more promotes its growth than the sweeping deluge, which washes away its roots and destroys it.

Three things a Christian should stifle labor to maintain: 1. The honor of God. 2. The honor of the Gospel. 3. The honor of his own name. If once a Christian's good name sets in a cloud, it will be long before it rises again. -Brooks.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, April 13, 1842. The regular quarterly returns from three hundred and sixty-three beneficiaries, and new applications from six candidates for the assistance of the Society, were before the Board. We regret to be obliged to state that the difficulty anticipated by the Directors at their last quarterly meeting, and mentioned in the last number of the Journal, in respect to the ability of the Society to pay the appropriations for this quarter, *has not been obviated by an adequate increase of receipts into the treasury.* The action of the Board, therefore, after prayerful deliberation, was expressed in the following vote:

"Voted, That, whereas it appears, from the statement of the Treasurer, that, after discharging the debt contracted by direction of the Financial Committee, in order to pay the last quarterly appropriation, it will be impossible, without resorting to a loan of nearly the whole amount required, to pay another at this time; therefore it is inexpedient to grant the usual appropriations to beneficiaries this quarter."

This is the second time this year that the Directors, acting upon the principle that it is no longer their duty to allow the debt of the Society to be increased, have been under the painful necessity of withholding a quarterly appropriation. There is no doubt that the ultimate prosperity of the Society, as well as its immediate relief, will require a strict adherence to this principle for the future. The churches will understand that this Society, as the distributor of their bounty, cannot exceed the means furnished by their liberality. There is reason to fear, however, that not a few of the young men now preparing for the gospel ministry, hav-

ing been brought on their way thus far by the aid which the Society has afforded, will find themselves unable to proceed under so many difficulties in their arduous undertaking. If it comes to this, their personal disappointment will be a trying one; and their loss from the ranks of the future ministry of this country, one which cannot be sustained without much damage, at a period like that which is now passing in the history of our religious and benevolent institutions.

Let every Christian, to whom the knowledge of the Society's embarrassments may come, be entreated to inquire whether he cannot do something more for this object than in months past. Our brethren in the ministry are earnestly requested, whether an agent of the Society is enabled to visit them or not, to secure a favorable opportunity, at the stated season, for their people to bring their freewill offerings to this cause. Wherever the agents of the Society go they are kindly received; collections are cheerfully made, which are of respectable amount; and it is gratifying to learn that the object holds a place as formerly in the affections of many of the people of God. But in a large number of the churches, which the agents are unable to visit, (there being only two agents in the New England States,) the Education Society, we fear, has been often overlooked. Indeed this fact is sufficiently indicated by the quarterly acknowledgments of the Society's receipts. If every church would contribute annually to this object, there would be no difficulty in sustaining its operations on their present scale. Every beneficiary might in due time be brought into the field; and other young men whom the Spirit of God is now secretly inclining to offer themselves for the sacred work, might be encouraged in their turn to follow in the same course.

God in his mercy has again poured out his Holy Spirit extensively upon the churches of our land. He has not withheld the influences of his grace, as justly he might have done; and left us to fear that, in the generation coming upon the stage, there might be a scarcity of suitable persons to become laborers in the great spiritual harvest. But in this bestowment of the gifts of his grace, God is bringing the churches under solemn obligations. He leaves it with them to see that those whom he converts, and whom he calls by his Spirit to desire the work of the ministry, shall be prepared, in other respects, for their high and holy calling.

In this duty the Education Society has an important part to perform, as an instrument in the hands of the churches. For this end it was raised up, in the providence of God, by the toils and sacrifices of devoted men, some of whom are now with Christ. In their day when a season of embarrassment arose like that which now exists, and the Directors were on the point of withholding an appropriation, benevolent individuals at first, and the churches afterwards, came to their relief. Shall the appeals of the Society now, in behalf of a larger number of beneficiaries, and more extensive interests pertaining to the kingdom of Christ, be reiterated in vain? Is not the object before the Education Society as important now, and the necessity of its circumstances as urgent, as at any former period? It is believed that the last of these inquiries cannot be answered otherwise than in the affirmative. What answer, then, shall be given to the first? Shall the Education Society, in such a day of trial as the present, appeal to the friends of the Redeemer again and again in vain? Will not every Christian, and every pastor of a church, *now give the answer?*

REV. MR. M'KEEN'S REPORT.

THE Rev. Silas M'Keen, late of Belfast, Me., and now of Bradford, Vt., having taken a dismission from his pastoral charge in Maine, was appointed, Dec. 2, 1841, to a temporary agency for the American Education Society in that State. He labored with much earnestness and success for about three months, when he was induced to accept an urgent invitation from the church and people of Bradford, where he was formerly settled in the ministry, again to become their pastor.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—In compliance with the appointment which I received, about the beginning of winter, from your Board of Directors, I have, for the brief period of one fifth of a year, been engaged in pleading the cause of their beneficiaries before a portion of the Congregational churches of Maine, and in obtaining assistance for them both by private donations and public contributions—especially the former. For most persons will give far more to this society, when they think seriously and act deliberately, than they will in the haste of a public contribution. This is a cause which will bear investigation, and will appear more and more important, as we become more intimately acquainted with it.

I have visited nearly all the churches from which any thing would be expected, in the three counties of Hancock, Waldo, and Lincoln. I have also visited Hampden and Bangor, in Penobscot county; Brunswick, in Cumberland county, and Hallowell and Augusta, in the county of Kennebec. In most of these places, the churches had just been raising, or were, when I visited them, engaged in raising money for Foreign Missions. I was almost every where told, on my arrival, that some other time would have been better—that money was extremely scarce—that other objects were demanding attention; and that but very little, if any thing, could be done for this. In such cases, all I could do was, to beg leave to state the condition, wants, and merits, of this society, and then leave every one to do as he should choose, in regard to contributing to its support. The result, in nearly every case, was more favorable than either ministers or people expected. An incident occurs to me, illustrative of what was by no means uncommon. An aged and venerable minister said, "I am sorry that you did not delay your coming to a better time, when something could be done." I asked him how much he supposed might be obtained at the very best time. "From eight to ten dollars," he said: and was greatly astonished and delighted, when as-

sured that *thirty* dollars had already been received.

It gives me great pleasure to state, that all the churches which I visited, on being addressed, appeared heartily to approve of the designs and measures of your society; and to show by their looks, words, prayers, and contributions, that they considered it one which *ought* to be, and which *must* be sustained. The pastors, too, of all the churches which I visited, together with their wives, I found, in regard to this, as well as every other good cause, to be faithful and true. By the way, our ministers in Maine, I must say, now I have left the State, are really good brethren, and their wives are as good as they. These brethren aided me all they could. A considerable number of them had themselves been beneficiaries of this society, and their testimony in its favor was weighty. One of these beloved pastors rose early on a Monday morning, drew up a subscription, and commenced the list with as liberal a donation as he thought his means would allow. He then went forth with me among his people. On looking at the paper, "Oh! Mr. W.," said one gentleman, "you have subscribed too much—more than you can afford." Mr. W. meekly, but pointedly replied, "If I had heard that my mother and her children were suffering for food and clothing and fuel, should you not think that I ought, even in my present circumstances, to send at least five dollars for their relief?" "Undoubtedly," said the other. "Well, Sir," said this dear brother, "the American Education Society is my mother, and those beneficiaries of hers, who are suffering for the necessities of life, are my brethren; and I *must* do something to help them."

The longer I continued in this agency, the more thoroughly was I convinced that this society is one which has taken a strong hold, or which, on being duly presented, will take a strong hold upon the judgment and affections of the friends of Christ's cause; and which will not, if proper means are used, fail to receive its due proportion of charitable assistance. That there is great need in the world of an increased number of able and faithful ministers; that it is the duty of the church to assist indigent and pious young men, whom God has called, in their long and expensive course of preparation for the ministry; and that this society furnishes one of the very best mediums ever yet devised or known, through which to bestow this charity; are truths which seem too obvious to be doubted. The hundreds and thousands of able and faithful ministers whom this society has already assisted and sent forth, more than seventy as missionaries in foreign lands, and more than eight hundred, as missionaries in the Western States of this Union, are living and demonstrative evidences of its high importance and eminent usefulness. And the

society never was more necessary, or deserving of liberal support, than it now is.

I was, as I have already intimated, in your service as an agent, about 10 weeks. During this time, I collected seven hundred and sixty dollars and nine cents, in money; five dollars worth of useful articles for students; and, from churches and individuals, received encouragement, which I trust will be realized, that at least two hundred and fifty dollars more will soon be contributed; which will make the amount obtained, over one thousand dollars.

I should have been truly happy to have visited all our churches in Maine, and finished the work there, for the present year; but being invited to resume my former charge in this place, and various reasons both on the part of the people here, and of my own family, urging an *immediate* compliance with the invitation, I have, as you are aware, resigned my commission, and taken my station here. That your society may continue to prosper, and send forth, in future, a host of faithful ministers more numerous than in times past, whose labors God will yet more abundantly bless, is the strong hope, and fervent prayer, of your brother and fellow servant in the ministry of reconciliation.

Bradford, Vt., March 15, 1842.

REV. JOSEPH EMERSON'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—It is now something more than five years, since I became an agent of the American Education Society. Every year has deepened my impression, that the ministers of Christ should be men both of *holiness* and *wisdom*. Consequently, I have become more and more impressed with the impropriety of encouraging any others to commence a preparation for the ministry, than those who are *eminently pious*, and are *capable of becoming wise*. If the apostle forbids any to be ordained to the ministerial work without great caution, certainly the same caution ought to be used in selecting those who are to become candidates for ordination. On this account I was glad to see that the Directors of the American Education Society had doubled the term of probation for admission to its patronage. I know that this extension cannot furnish a perfect security against the reception of unworthy candidates; but it furnishes a much greater *probability* that this danger will be avoided. Our Missionary Societies receive no men till they have passed through the probation of a long course of study, in which their abilities and religious character may become well known. But the Education Society, from the very

nature of the case, cannot enjoy this advantage. Every *practicable* precaution, therefore, ought to be taken. After all, it will be impossible, doubtless, absolutely to secure the Society against the liability of ever being disappointed in regard to the final development of character in the beneficiary. Owing to the acknowledged existence of this liability, and of one or two other unavoidable evils of much less importance, some good men have been almost inclined to the belief that it would be better to dispense with the society altogether, and leave the supply of ministers to be taken care of in some other way. And as an agent of the society, must necessarily feel the pressure of this difficulty in its full extent, I have never been unwilling to see evidence, if it could be made to appear, taking all things into the account, that it would be wise, or even safe, to resort to such an alternative. But after long inquiry and reflection, I am unable to see how the great work can be done in any other way, without equal and even greater disadvantages.

I have conversed extensively with the most experienced clergymen of New England, in regard to this point, and the reply of many of the oldest and wisest has been, "We cannot dispense with the American Education Society."

If we look back, we must see that this society has been an indispensable instrumentality in the hands of the Christian community. And if we contemplate the future probable circumstances of the church, does not its continued instrumentality appear indispensable? The American Board of Commissioners for Foreign Missions, is now *wholly relieved* from debt, and according to the report in the last Missionary Herald, is receiving funds at the rate of more than five hundred thousand dollars a year. We trust this rate of income is to continue and increase. We trust that while God is pouring out his Spirit upon the churches all over the land, they will not be likely to feel that they have done too much to open the same saving fountain to the heathen. No; if they read God's dealings aright, they will see that, by making sacrifices for the salvation of the heathen, they have taken the direct course to prepare their own hearts to yearn after and to receive greater measures of the Holy Spirit; and that thus they have been permitted to see their children and neighbors by hundreds turning unto the Lord. It is verily true, that "he that watereth, shall be watered also himself." I trust the whole Christian community will see and feel this to be true, and that no one will withdraw his hand from the good work. But where are the men to come from, who are needed, to be sent forth by this increased—this doubled amount of pecuniary contribution to the missionary cause? In consequence of the past embarrassments of the Board, comparatively few missionaries since 1837,

have been sent into the foreign field. I suppose that almost every station needs more missionaries; and that new stations ought to be established and supplied with laborers. And the churches have given assurance that the pecuniary means for such an onward progress of the work shall not be wanting. But where are the men to come from? One of the Secretaries of the Board said to me, not long since, "I do not see where they are to be found." According to the present condition of things, in relation to ministerial education, no one can tell where they are to be found. During the last five years, the whole number of candidates for the ministry has declined, probably, about one quarter part. At this rate there will soon be a very inadequate number of young men preparing for the ministry in the United States.

But this rate of decrease *will not* continue. It has come to this principally through an impression prevailing in some parts of New England, that there is a surplus of ministers. But now the Christian community must see that a great number must be raised up speedily, to carry on the work of God in the earth which is offered to our hands; and the same spirit which has furnished the money to send forth preachers, will find means to raise them up. Nearly one half of our ordained Foreign Missionaries, have been aided in their education, by the American and other Education Societies. About one half of the Home Missionaries and a large number of the pastors of New England have been aided from the same sources; and we are to expect that a like proportion of the future supply must come into the ministry in the same manner.

As the church, then, is beginning to turn its attention more to this department of evangelical effort, how important that those who have *any thing* to do in selecting beneficiaries of the American Education Society, should feel that this is a matter of great *responsibility*! It is a work that takes hold on eternity. It involves the salvation or the ruin of immortal souls. Rightly to divide the word of truth—and to win souls to Christ, requires much wisdom as well as grace, in the ministry of the gospel. "Because the preacher was wise, he still taught the people knowledge." It is not enough, in this calling, that a man should sincerely wish and aim to do right. To be a suitable minister of Christ, he must have judgment to discern, in difficult cases, *what is right*. I would not underrate piety. A minister is utterly unfit for his duties, without piety. Nor does mere learning, added to piety, make up all that is requisite in a good minister. A man may be a great scholar, and still know little how to adapt means to secure desirable ends. He may know all about books, and at the same time know nothing about men. But the business of the minister of Christ, is to persuade

men to turn to God; so that all book knowledge will be useless to him as a minister, unless he is able to apply it to this purpose. Many men who can make the people wonder that one head can contain so much knowledge, will often make them wonder still more, that a man can know so much, and at the same time possess so little practical wisdom. Such men, though they may have real piety, are not the men whose services are demanded in the ministry. As, under the old dispensation, the altar demanded men of symmetrical bodies, (Levit. xxi. 17—21.) so, under the new, the pulpit requires men of symmetrical minds. A minister must have piety—he ought to have learning; but he must also be a *man*, a whole man among his fellow men. He must command the respect of all. He must be able to sympathize with them in all their feelings. He must understand the motives by which they are actuated, that he may know how to present motives which will affect their hearts. He is not to attain to this ability by studying the rules laid down by others, so much as by studying the human heart for himself. This knowledge of the heart is a part of that all-important, all-comprehending qualification called common sense, which, next to piety, is the most important requisite for the Christian minister. Some exhibit this quality from childhood, while others, it would seem, can never acquire it, should they live to the age of Methuselah. In encouraging young men to prepare for the ministry, I fear that sufficient attention has not been bestowed on this point. The inquiry in relation to the youth has too often been—has he a great passion for books? or is he forward and flippant in speech and manner; not, is he amiable, affectionate, and of a sound understanding?—Does he gain the affections of his companions, and exert a decided influence over them?—Do they seek to him in cases of difficulty?—Does he wisely plan, and successfully execute?—Does he treat the aged with respect, and gain their kind regard?—Has he the confidence and love of the most judicious Christians? These things can be judged of in the boy; and what is bud and blossom in the boy, will be fruit in the man. And no more can such ministers as the present exigencies of the church require be raised up from youth destitute of these qualities, than the oak can be raised from the mustard seed. Whatever it may be proper for *parents* to do in educating their sons for the ministry without superior qualifications, it seems to me very clear, that the American Education Society should not be called upon to expend their sacred deposit of charity in aiding any but men of superior promise:—I mean superior in their ability to influence and benefit their fellow men.

In some recent decisive measures of the Secretary and Directors, I am happy to find

evidence that it is their determination to use every practicable endeavor to secure such a selection of young men for beneficiaries, as give decided promise of usefulness in the church. Let this course be rigidly adhered to as a *principle*; let the Society be more solicitous about qualifications, than about numbers. Let the fact, that a man has enjoyed the patronage of the American Education Society without censure, be a guarantee to the public that he is a man of more than ordinary talents and piety, and the Society will neither want for men, nor the means to sustain them. Let the American Education Society be true to itself, and it will, it must prosper.

New Bedford, March 20, 1842.

A VOICE FROM INDIA.

The following is from a letter of one of the Missionaries of the American Board in Ceylon, to the Treasurer of the American Education Society, dated Jaffna, Sept. 13, 1841.

It is with much regret I hear that you are so much cramped for means, and am very happy to have it in my power to send you an order for thirty dollars.

I feel pained to hear that there is danger lest young men be discouraged, by *want of means*, from entering the Gospel ministry. Among the Heathen, nothing can be done without *men*. Even the blessed Word of God seems likely to effect but little, unless it be pressed home on the conscience and heart by the living teacher. And if such can be sent, much of the world seems to be full as ripe for the harvest as it is ever like to be; nay, there is much reason to fear that, as the advance of *light* prostrates the dark and foolish systems of Heathenism, a yet more obstinate infidelity will array itself against the Gospel, if preachers are delayed.

Yours in the bonds of the Gospel, affectionately,
G. H. A.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-sixth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 12th day of May, 1842. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o'clock, P. M. of that day. The public

meeting will be held in the Broadway Tabernacle, at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

S. H. RIDDEL,
Sec'y Am. Ed. Soc.

Boston, May 1, 1842.

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1842.

INCOME FROM FUNDS	179 65
LOANS REFUNDED	451 72

Donation from Col. J. H. Vose, of the U. S. A. Florida	15 00
Rev. Joseph Emerson, Agt.	20 00

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by Dea. Elijah Goldard, Exr.	92 50
West Medway, Miss Patty Mann, by Mr. Danl. Nurse, Exr.	50 00
West Springfield, Rev. Jona. L. Pomeroy, by Hon. Lewis Strong, Exr.	250 00
Stockbridge, Cyrus Williams, Esq. by Daniel R. Williams, Esq. Exr.	1,000 00—1,392 50

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
Boston, Old South Society, in part	202 51
Park St. " "	246 36
Bowdoin St. " "	388 51
Essex St. " "	209 87
Salem St. " "	136 82
Winter St. " "	242 00
Pine St. " "	158 00
	1,581 07
A friend to the Society, by a Lady	80 00—1,664 07

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]	
Falmouth, Ladies' Aux. Ed. Soc. 23 63, Individuals in Soc. of Rev. H. B. Hooker 9 50, (by Rev. J. Emerson, Agt.)	33 13

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Beverly, Ladies' Ed. Soc. in Dane St. Congregation, by Mrs. A. D. Foster, Tr.	12 50
Danvers, Soc. of Rev. Mr. Field	70 00
" Rev. Mr. Braman	24 08—94 08
[By Rev. Joseph Emerson, Agt.]	
Marblehead, Ladies' Ed. Soc. in Cong. of Rev. Mr. Niles, by Rev. Joseph Emerson, Agt.	65 00—172 58

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Newburyport, 1st Pres. Soc. a collection	39 00
Education Circle in said Soc. ann. subscrip.	53 75—92 75

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Monson, Dea. A. W. Porter	75 00

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Hadley, Ed. Soc. by Mr. Dudley Smith	75 00
Northampton, Ladies' Ed. Soc. 1st parish	8 52
Unknown individual	2 00
Benev. Soc. 1st parish	51 75
Benev. Soc. Edwards Church	4 00—66 27
Southampton, Ladies' Ed. Soc.	5 75
Contribution at annual meeting of Benev. Societies, one fifth amo.	18 61—165 63

CHARITABLE ASSOCIATION, LOWELL AND VICINITY.

[Mr. William Davidson, Lowell, Tr.]	
Lowell, Soc. of Rev. Amos Blanchard, of which, from Ladies' Ed. Soc. Mrs. C. Davidson, Tr. 66 03, and a contrib. in the Soc. 36 19. Of the whole sum, \$75 is towards Blanchard Tem. Sch. residue a donation	102 22

MIDDLESEX COUNTY.

Brighton, Soc. of Rev. John R. Adams, in part, by Rev. Joseph Emerson, Agt.	63 25
Cambridgeport, Soc. of Rev. W. A. Stearns, by Mr. Fisk	71 69
Hopkinton, Soc. of Rev. John C. Webster, by Dea. Elijah Fitch	23 64—158 58

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Dunstable, Ladies & Gent. Assoc's. by Mr. Wm. Dunn	13 00

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
Berlin, Soc. of Rev. Robert Carver,	25 00
Framingham, Soc. of Rev. David Brigham, by Mr. J. J. Marshall	18 50
Mariboro', Soc. of Rev. George E. Day	20 90
Sherburne, Evan. Soc. by Mr. Aaron Coolidge, Tr.	22 96
Sutbury, Soc. of Rev. Josiah Ballard	27 83
Balance left in the hands of the Treasurer	8 46—123 65

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
Roxbury, Eliot Congregational Soc. by Rev. J. Emerson, Agt. through Dea. James Clap	150 31
Spring St. Ch. and Cong. by Rev. H. Newcomb	13 00—163 31

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
Fall River, Soc. of Rev. Orin Fowler	122 31
New Bedford, Soc. of Rev. T. M. Smith	66 25
Soc. of Rev. James A. Roberts, \$40 of which to const. him an H. M.	54 20—120 45
Norton, Soc. of Rev. Mr. Allen	6 45
Taunton, Soc. of Rev. Mr. Maltby	25 00—274 21
[By Rev. Joseph Emerson, Agt.]	

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
North Middleboro', Soc. of Rev. Philip Culby	28 00
Plymouth, Ladies' Ed. Soc. by Mrs. Mary G. Shaw, Treas.	14 50—42 50

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]	
Oxford, 1st Ch. and Soc.	27 00
From a Friend	30 00—57 00

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]	
Athol, Soc. of Rev. Richard M. Chipman	7 50
Philipston, Mrs. H. G. Powers	10 00
Ladies' Aux. Ed. Soc. by Mr. Jason Goulding	22 32
Gent. do. by do.	26 10—58 42—65 92

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
Providence, Soc. of Rev. Dr. Tucker, balance	7 50
Soc. of Rev. Mr. Parker, bal.	50—8 00
[By Rev. J. Emerson, Agt.]	\$5,270 42

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
Alna, Cong. Ch. and Soc.	25 50
Augusta, do. 25 31, Rev. Dr. Tappan, 20	45 31
Bangor, 1st Cong. Ch. and Soc. in part	48 00
Hammond St. Ch. and Soc. in part	64 19—112 19
Belfast, 1st Cong. Ch.	10 00
Bluehill, Cong. Ch. and Soc.	30 50
Boothbay, do.	22 47
Bristol, do.	10 00
Backsfort, do.	51 50
Canaan, do. by Mr. D. Garland	12 00
Camden, do.	13 00
Castine, do.	44 91
Edgecomb, do. in part	2 00
Hallowell, do. do.	50 00
Ladies, in part, Hall. Schol.	18 00
Rev. B. Tappan, Jr. 5, A Lady 3, D. Merrill 1,	9 00
Mr. Ellis 1, R. Hawes 1, Rev. S. McKen 5, 7 00—	81 00
Hampden, Cong. Ch. and Soc.	8 00
Newcastle, Soc. of Rev. Mr. Seabury	40 00
Phippsburg, Cong. Ch. and Soc. in part	10 92
Saco, 1st Cong. Ch. & Soc. by Stephen L. Goodell, Esq.	20 00
Thomaston, Soc. of Rev. Mr. Woodhull	32 85
Topsfield, Cong. Ch. and Soc.	22 00
Waldoboro', do.	15 00
West Prospect, do.	48 78
Wiscasset, do.	42 16
	\$703 09

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
Doner, Cong. Ch. and Soc. by Mr. E. J. Lane, Tr.	
Stratford County Ed. Soc.	40 00
Keene, Ladies' Ed. Soc. in part, to const. Mrs. E. F.	
Burston an H. M. by S. A. Gerould, Esq. Treas.	13 35
Cheshire Co. Ed. Soc.	
	\$53 35

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]	
Brookfield, Cong. Ch. and Soc. in part, by Harry Hale,	
Esq. Tr. of Orange Co. Ed. Soc.	1 75
Montpelier, 1st Cong. Ch. and Soc. by F. F. Merrill,	
Esq. Tr. of Washington Co. Ed. Soc.	31 00
Estate of Mr. Amos Farley, 16 reams cap paper,	
No. 1, by Mr. E. P. Walton, Trustee, valued	
by him at \$56.	
Thetford, Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	12 60
Vershire, do. do. balance	50
West Hartford, Cong. Ch.	4 75
From the Treasurer, no particulars yet received	369 00
	\$419 60

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]	
Chaplin, Soc. of Rev. Erastus Dickinson, by Walter	
Goodell, Esq.	17 00
Columbia, a collection 17 17, an individual 6,	23 17
Enfield, a collection, by Eben Parsons	23 21
Farmington, Collection in Cong. of Rev. Dr. Porter, by	
Dea. S. Hart	56 90
Hartford, Collections	534 54
Ladies' Aux. Ed. Soc. by Mrs. L. B.	
Porter, Tr.	120 28—654 82
Harvinton, Collection, in part	41 59
Lisbon, Soc. of Rev. Joseph Ayer	9 00
Mrs. M. B. Hyde, by Rev. A. Bond, Nor-	
wich	40 00—49 00
Marlboro', a few individuals	12 26
Meriden, a collection	28 00
Middletown, do. 111 62, Henry A. Ward, Esq. 40	151 62
New Preston, do. in part	15 92
Norwich City, Ladies' Ed. Soc. to const. the Rev. Aaron	
H. Bond, an H. M. by Rev. Mr. Bond	40 14
Plymouth Centre, a collection	71 61
Plymouth Hollow, do. in part 17, Bal. do. 22, by Rev.	
Mr. Kitchell	39 00
Roxbury, a collection, in part	9 47
South Coventry, a collection	29 78
South Mansfield, do. in Rev. Mr. Atwood's Ch. by C.	
Arnold	43 00
Smybrook, a collection in 1st Cong. by A. Sheffield	12 50
South Britain, a collection, in part	31 33
Sherman, Rev. Mr. Gelston	3 00
South Farms, collection in Rev. Mr. Parmelee's Ch.	
and Soc. by Rev. Mr. P.	10 25

Torrington, a collection	22 89
Windham, from a few individuals	6 00
Willimantic, a collection	28 46
Washington, do.	59 34
Woodbury, Rev. Mr. Churchill	5 91
Coll. in South Society	30 76
Do. in North Society	26 14—62 81
Watertown, a collection, by Dea. J. Hungerford	39 00
Wallingford, do. in Cong. Soc. by Rev. Mr. Gilbert	36 92
	\$1,618 99

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]	
Ohio city	10 00
Cleveland	72 25
Medina	19 94
Richfield, Gen. Oviatt	10 30
Twinsburg, Cong. church, in part	64
Pres. Ch. in part	5 25
Elyria	47 50
Sandusky city	25 75
Norwalk,	16 00
Paper and clothing sold	4 38—20 38
Tallmadge, cloth from Ladies Soc.	52 80
Board and sundries applied	31 83
Amherst, James Elles	2 00
Wellington	3 27
Dea. T. Higgins, Southington, Ct. to constitute Rev.	
H. W. Osborne of Mesopotamia, O. a L. M.	15 00
	\$316 96

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]	
Bleecker St. Ch. N. Y. C. N. Talbot 50, I. P. Tappan 5, D.	
O. 10, E. Starr 5, T. Z. Hale 10, A. C. Post 20, James Rose-	
velt 50, 1st Ch. Brooklyn, J. Rankin 20, S. C. Leavitt 1, Mr.	
Wesson 10, Mr. Judson 5, Mr. Boynton 5, E. Hill 5, Brainerd	
Ch. N. Y. coll. 62 46. J. B. J. 5, A friend 5, Carmine St. Ch.	
N. Y. 41 03, 2d Avenue Ch. in part 13 69, Durham Benev.	
Soc. by Dennis Camp 20, C. Wright 7 31, Estate of R. L.	
Nevins 50, W. M. Halsted 100, Collected in Duane St. Ch. 3,	
Col. Loomis, U. S. Army, E. Florida 14, Brick Ch. John Mc-	
Comb 5, Mercer St. Ch. in part 13 01, E. S. Hubbard, Stock-	
holm, N. Y. 5, Bristol 5, Thelston 61, Amity 33 07, 4th Ch.	
Albany 80, Pleasant Valley 45 35, New Windsor 23 62, Beth-	
lehem 33, Middletown 48 10, Clock 4, Montgomery 25 44,	
Canterbury 12 52, New Paltz 40 50, Denton 24 02, Westown	
5 12, 1st Ch. Troy 33 58, Bethel Ch. Troy 3 45, Amenia 20 62.	
	\$1,197 92

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]	
Aurora 4, Elbridge 14 20, Jordan 5 34, Cato 10 12, Ira 1 31,	
Anselius 2 39, Scipio Square 3, Canoga 3 31, Geneva, Mr.	
Dwight 25, Castleton 7 75, Hopewell 2 71, Gorham 5 92, Rush-	
ville 14 67, Nunda 8 73, Albion 21 63, Youngston, Mr. Smith	
50, Batavia 7 75, York 16, Lima 5, Livonia, Evan. Soc. 11,	
North Bristol 4, Wm. Mack 6 72.	
	\$230 47

UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]	
Augusta 29 50, Annsville 5, Cooperstown, D. Walker 5,	
Clinton 44 48, East Stockholm 7 50, Eaton Village 19 39, Fort	
Covington 25, Fulton 40, Fulton Tem. Sew. Soc. 2 37, Little	
Falls 13 17, Middlefield 19, Malone, a balance 18, Mexico	
16 84, New Hartford 54 25, New Haven 11 22, New Haven	
Fem. Ben. Soc. 5, Oriskany Falls 5 80, Oswego, 1st church 29,	
Oswego 2d church 18 90, Oswego Presbytery 6 30, Plattsburg	
42, Pulaski, Mrs. Robinson 3, Rome 1st church 40 20, Rome	
2d church 21 37, Saugquois, a balance 75 cts. Sangerfield 5 12,	
Sacket's Harbor 16, Springfield 20, Utica Pres. Ch. 83 57,	
Utica Cong. Ch. 26 70, Volney 5 82, Vernon Village 14, West-	
ford 13 28, Waterville 16 49, Worcester 12 43, Watertown, 1st	
Ch. a balance 6.	
	\$702 45

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]	
	\$1,911 54

Whole amount received, \$12,424 79.

Clothing received during the Quarter.

Ashby, Ms. a bundle of shirts, socks, &c. from the Female Cent Society, by Mrs. B. T. Hayward, Treas.
 Thomaston, Ms. Mr. William Cole, 1 pair pantaloons, valued at \$3.

